A Further CONTINUATION AND DEFENCE, OR, A Third Part OF THE Friendly Debate.

By the same Author.

by Symon Patrick B. of Ely

Nemo sibi tantum errat.
Excusare malunt vitia quàm Effugere.

JOB xi. 2, 3.

Should not the Multitude of Words be answered? and should a man full of Talk be justified?
Should thy Lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

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THE PREFACE

To the Well-disposed READERS.

IF we consider how necessary true Religion is to the settlement and comfort not only of every particular Soul, but of every Family, City, or Kingdom; we cannot but think it as necessary, that it should be plainly taught and known; and judg their pains commendable who labour to make men understand wherein it consists. The Controversies and vain Janglings about it have been so many, the Sects of Religious People so numerous, their Hatred against each other so great, and the World hath been so

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much troubled with them; that they have made ſome ready to conclude it a thing above our reach and capacity either to underſtand or practiſe. But if we adviſe with the antient more than the modern Opinions, we ſhall ſoon find it is a plain and ſimple thing, that hath only this difficulty attending on it, to do according to the rules and precepts belonging to it; which is not ſo difficult neither in it ſelf, as men are wont to make it by their Croſsneſs, Hypocriſy, and Unbelief. It is nothing elſe, ſaith one, a *but the* turning up of our Souls (*from this Earth*) to the only true God, and a life according to him; which breeds a moſt happy Friendſhip with him. *As much as to ſay, an Imitation of him whom we worſhip.* The whole Evangelical converſation is propounded as a preparation for the life after the Reſurrection; Our Lord ordaining, *ſaith St.* Baſil *b*; that we ſhould not be angry, that we ſhould bear with evils patiently, that we ſhould not

a Euſeb prep Ev. L. 11. c. 1. ἡ πρὸς ἕνα καὶ μόνον θεὸν ἀνάτασις. &c.

b L. de Spiritu S. Cap. 15. τὸ ἀόργητον, τὸ ἀνεξίκακον. &c.

not be ſpotted with the love of pleaſures, and that we ſhould keep our ſelves free from covetouſneſs and the love of riches: So that what the other world poſſeſſes naturally, we may prevent by our free choice. And if any body will define the Goſpel to be but a pattern or form of the life after the Reſurrection, he ſhall not in my judgment miſs the Mark. *This, all ſober men cannot but confeſs, is that which, for diſtinction's ſake, we may call* Religion the End. *This ought to be the Scope of all our Endeavours to be* pure, humble, meek, patient, and full of Charity: *Nor do I ſee what diſpute can be raiſed about it, though ſome ignorant men love to diſgrace this beginning of the cœleſtial life, under the name of mere Morality. The greateſt buſtle and ſtir is about*, Religion the Means; *viz. Faith in Jeſus Chriſt, Prayer, Hearing of Sermons, good Diſcourſe, and ſuch like things. About which men have wrangled ſo long, and have been ſo*

much concerned to beat down the Opinion oppoſite to their own, that at laſt they have, in a manner, forgot that there is any thing elſe to be regarded, and have made theſe the Sum of their Religion; at leaſt, the greateſt part of it. Inſomuch, that to tell them this plain Truth, That Faith in Chriſt is it ſelf but a means to ſome thing higher, and not to be reſted in, *is to raiſe a Controverſie; and make a new Stir among thoſe who are as ignorant as they are zealous. But the greateſt Diſpute is, what that Faith is, which is but a means whereby we overcome the World? And though St.*

1 Joh. 5. 5. John *tell us, it is* to believe that Jeſus is the Son of God; *Yet if any body elſe ſay ſo, it is not thought to be good Divinity. Tell them that* Piety conſiſts not in Talking often of God, but rather in being Silent (the Tongue being a very dangerous Member if not governed by good Reaſon) *and they will quarrel with you for it, and perhaps ſay you are*

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Prophane; though they be the very words of a very great and holy man among the old Christians, who gravely adds, that we should think it less perillous to hear than to speak, and therefore be more ready to learn than teach any thing about God, studying to be less godly in Words and more in Deeds [d], and shewing our love and affection rather by keeping of the Laws, than by the admiring and commending of the Law-giver. *About* Prayer *also, which is but a quiet and humble Dependence of the Soul upon God for what he sees good for us, expressed in fitting words, abundance of Troubles are raised. No Prayers, some think, will obtain the blessings they need, or dispose the Soul for the Divine Grace, and promote the love of God and man in their hearts, unless they be every time in new Words, and in a new Order and Method: which in truth serves more to gratify the Fancy than to alter the Will and Affections; and pleases our selves rather*

[c] Greg. Naz. orat. 2. pag. 48.

[d] Λόγῳ ἀσθενῶντες ὀλίγα, ἔργῳ πλείονα. &c.

than God. Sermons alſo about that which I called Religion the End are not ſo well liked; they would have them rather about the Means. Nor is it ſufficient to hear an holy Inſtruction or Exhortation on the Lords Day, and the Scriptures read at other ſolemn times; or to acknowledge God, and expreſs our Faith and Hope in him, our Love to him and Deſire to be like him, in his Publique Worſhip, in our own Families and Cloſets; but there muſt be other Meetings and Daies obſerved of mens own private Invention and Appointment: or elſe all Religion they think is in danger to be loſt, and they muſt queſtion, whether thoſe have the Power of Godlineſs that do not frequent them? By this means, the Simplicity of Religion, and the true Power of Godlineſs, it muſt be acknowledged, is very much decaied. Many ſpend that time about the Means, which they ought to ſpend in that God-like Life to which they are deſigned; nay, they uſe thoſe

Means

Means in ſuch a manner, that they hinder rather than promote true Godlineſs. But there is a worſe thing ſtill behind.

Let any man attempt to apply a Remedy to theſe Miſchiefs, by making a plain Diſcovery of ſuch Miſtakes; preſently a terrible Perſecution is raiſed againſt him, and a Troop, or Army rather, of enraged Zealots not only aſſault and wound, but endeavour to deſtroy his Reputation. Though his Words be never ſo plain and eaſie to be underſtood, though the Compoſition of his Diſcourſe be perſpicuous, and though he expreſs, in ſo many words, out of the Holy Scriptures, what ſolid and true Religion is; yet he ſhall be voted an Enemy to it, *an* Inſtrument of Satan, *an* Underminer of all Practical Godlineſs, (*ſo they have learnt to call Praying and Diſcourſing about good things, and ſuch like matters*) *He whoſe Religion only alters the Countenance, and buſies himſelf in compoſing the Face, and ordering the Poſtures*

ſtures of the Head, ſhall ſooner be believed, though he pour out an hundred Lies; than that well-deſigning Perſon, who ſtudies to bridle his tongue, to ſpeak nothing but the Truth, and to order his Life according to the Will of God. Theſe ſhall all be diſparaged and vilified by an empty and talkative Devotion, which ſhall be preferred much before them.

You may think this to be ſcarce credible: but when you conſider the Ignorance of ſome, the Weakneſs of other mens Natural Parts, the naughty Affections that moſt are poſſeſſed withal, and bring along with them to the reading of Books, even of the Holy Scriptures; and how Truth it ſelf was rejected when it came in Perſon into the World, and the ſacred Volumns have been ſo wreſted that the abſurdeſt Fictions have been made out of them; you will not wonder that a Pious Diſcourſe meets with this Bad Entertainment. Either men conſider not that ſome Truths lie deep, and muſt be drawn up with a great deal of labour;

or

or they have not indifferent Minds, but ſuffer their Deſires and Wiſhes to form their Opinions for them. They run over a Book in poſt-haſt, and only ſpend a few ſlight thoughts upon it; or they want that Honeſty and Integrity of heart, which is neceſſary to a right Underſtanding. They are fiercely bent to maintain their own conceits, they are blinded by the Love of this World, or by Anger and Hatred of others, or by a proud and vain Opinion of themſelves, which riſe up to contradict the plaineſt Truth that ſtrikes at them. And of all the reſt nothing more indiſpoſes the Soul, and prejudices it againſt the Truth, than that laſt thing now named, a vain Conceit of themſelves; which makes men bold and confident, apt to cenſure rather than to learn, to be angry at all Reproofs, and to conclude that is falſe which they do not inſtantly underſtand. St. Auſtin *e confeſſes that this would not let him underſtand the Holy Scriptures, which contain things that*

e L. 3. Conf. chap. 5. Turgidus faſtu mihi grandis videbar.

that are of this Property, to grow up with a little one: but I disdained, *saith he*, to be a little one, and being swoln with Pride and conceit seemed some great Person in my own eyes. *To this there often joyns it self, an Envious Humour, which loves to detract from others, that men may seem better themselves than indeed they are: Or rather, as Dr.* Sibs *hath observed* f, This is a thing which springs from the poisonous Pride of mens Hearts, that, when they cannot raise themselves by their own worth, they will endeavour to do it by the ruin of anothers Credit, through Lying and Slanders. The Devil was such a Lyar and Slanderer, then a Murtherer. He cannot Murther, without he Slander first. *This disposes them to believe any thing of others, though never so false, and then moves them to fling it abroad by word and Writing: thinking it enough to salve their own Credit, should they be caught in a Falshood, and convicted*

f Sermons upon 4. 5. and 6. of the Canticles. p. 285.

of

of notorious Lies, to thrust in these old Words, they say, it is reported g *and such like; wherewith all the Tales and Legends that are, have been ushered into the World. In this manner* Apion *calumniated the* Jews: *and thus the Primitive Christians were abominably abused. And all this with Security enough; the Folly and Ill Nature of the Multitude being so great, that they dote upon these Forgeries and Detractions, and suffer themselves* (*as* Josephus *hath observed* h) sooner to be won by them, than by that which is writ with more care and consideration: they rejoyce in Reproaches, and are ill at ease and vexed when they hear mens just Commendations. *Some are credulous, and others are negligent: a Lie steals upon some, and it pleases others: Those do not avoid it, and these have an appetite to it* i.

g Aiunt, fertur.

h Ὁι πολλοὶ τῶν ἀνθρώπων διὰ τὴν ἄνοιαν, &c. l. 2 contra Apion.

i Sen. l. ult. nat. Qu. c. 16.

But I need not go to those antient times to seek instances of this hard Usage; there being one so fresh and pregnant

pregnant nearer at hand, of all that hath been ſaid. There came forth a little Book not long ago, whoſe Deſign, as God knows, and all Sober men might eaſily diſcern, was not to make men leſs but more Religious; not to abate the Force and Power of true Godlineſs, but to direct unto it, encourage and advance it, that its Name might be venerable among men. For which end, the Author earneſtly deſired, that men would not deceive themſelves and others with mere Words and Phraſes; that the Scriptures of God might be carefully ſtudied, rightly explained, and wiſely applied; that the People might be taught the wholeſome Words of the Lord Jeſus and not fed with vain and empty Fancies; that the Holy Faith of Chriſt might be made more effectual for its end; God might be worſhipt with greater Reverence; Charity, and Unity among Brethren preſerved and reſtored; all thoſe notorious Sins, which ſtare men in the Face, though they wear the

Maſk

Mask of Religion, might be repented of; and that they might not make those things the mark of Religion, which do not distinguish Bad men from Good: in short, that they might talk less and do more; not rest themselves in the Means nor quarrel about them; but seriously mind that Religion, which is the End of all Sermons, Prayers, Holy Conference, and of Faith it self; and may certainly be promoted and attained by such means as the Laws of this Christian Kingdom allows.

Against this innocent and harmless Book a malecontented Person hath opposed himself with that unbridled and unruly Heat which without Reason and Knowledg *was noted of old* k *to be one great cause of all the Disturbances and Divisions that have been in the Church of Christ. Religion he would have you think is not only assaulted in its Out-works, but the* whole Fabrick of it undermined. *For which purpose, he hath contrived a great many* Stratagems *and* Maximes *out of*

k Greg. Naz. orat. 26. p. 446. Θερμότης χωρὶς λόγου καὶ ἐπιστήμης ἄσχετος.

of his own Imagination (but as he would have it believed out of that Debate) wherewith he tells the World, he ſees me going on deſtroying and to deſtroy Piety, and introduce Ungodlineſs; and laying an exact Method and Platform to compaſs and effect the Extirpation of all practical Holineſs even from *Dan* to *Beerſheba.* 1 *This is the Sum of his Charge againſt me, and in his own words: For which there is no Cauſe at all, but that I ſet not the ſame Eſteem that he doth, upon their* keeping of Daies, talking about Religion, *and ſuch like things; which are at moſt but Means of Piety, when lawfully uſed; but in which he places, it ſhould ſeem, the very Life and Spirit of it, and thinks they are very Religious, when they handle the matter ſo, as to neglect greater Duties to perform theſe.*

1 *Pref. to the Sober Anſwer,* p. 12. 15.

This is to be imputed I verily believe, partly to his fiery Nature, partly to his Ignorance and want of Judg-

mem

ment, partly to a raſh and precipitate Forwardneſs, and very much to his Self-Admiration, m *a vain Conceit of his own Abilities, and a Deſire to be the Author of ſome great Diſcovery, that ſhould make him conſiderable among his Party. Hot and fiery Diſpoſitions were antiently noted to be the Movers of Troubles; though not ſimply ſuch as had a great Fervour in them, but when it was without Reaſon and Learning, which begets an audacious Raſhneſs in their Spirits. Ignorance, you know, can never be juſt in its Judgment; no more than a man can go right in the dark. Falſe Alarms are wont to be given in the Night; which is the time of Robberies and Murthers, as well as of Dreams and Phantaſms. Raſhneſs and Inconſiderateneſs is little better: it being much what the ſame to have no eyes, and not to uſe them. Where this Anſwerers eyes were when he read my Book, its hard to ſay: not* in his Head *ſure (in* Solomon's *ſenſe) for he never*

m Διάπυρος σὺν ἀλογίᾳ καὶ φιλαυτίᾳ. Greg. Nazian. Ibid. σὺν ἀλογίᾳ καὶ ἀμαθίᾳ. ib. p. 444.

hits the Meaning when he oppoſes; and ſtill miſſes his way in that which he confidently affirms. His whole Diſcourſe (if it may be called by that name) is beſide the Book; and managed in ſuch a manner, as if his Reaſon ſerved him but like an half Moon in a Coat of Arms n, *to make only a notional Difference between him and other Creatures; not for any Uſe or Active Power in it ſelf. This, together with his Prejudice and Paſſion, his vain Confidence and Preſumption of his Skill, made him ſo regardleſs of what he ſaid, that as ſometimes he cites ſuch Words out of my Books as are to be found in neither of them* o; *ſo he hath ſtuft his own with Slanders and Lies, Detractions and Calumnies; and notoriouſly defamed not only my Deſign, but alſo my Self, and every where perverted the Senſe of ſuch Plain Words, as an innocent Child may eaſily underſtand. Theſe things he would have had a greater Care to avoid, did he either know wherein the Life and Power of Religion*

n *As Sir Hen. Wotton ſomewhere ſpeaks.*

o P. 44. *This ſhould cauſe you to reflect on your ſelf, as ſomewhere you have done upon Bellarm. This it is to be a great Divine, and unacquainted with the Scriptures.*

Religion consists, or used the Means *he contends about as much for the purposes of Holiness, as for the Marks and Characters of a Party.*

You must not expect that I should enumerate them here: You will find as many of them as the brevity I designed would permit, in the Body of the following Book, which I have writ partly to vindicate my Self, but most of all to vindicate and further declare the Truth. The Power and Autority of which is such (as Polybius, *an excellent Historian and of great Fidelity* p *speaks) that it hath a kind of Divinity in it.* So that when all contend against it, and there are great numbers of fair and probable Tales ranged with great care on the side of Lies and Falshood, she insinuates her self, I know not how, by her own force into the Souls of men. And sometimes she shews her power on a sudden, sometimes being darkned and obscured a long time, in the end so baffles those Lies by the Strength

p L. 13. excerpt. *Who yet could not escape Calumnies, for one* Scylax *wrote* ἀντιγραφὴν *an History opposite to his as* Suidas *tells us.*

which resides in her self, that she triumphs over them all *q*.

I have not so little knowledg of Humane Nature, nor so little Experience in what is past, as to think that Truth will conquer all; no not though we take her part, and lend her our Assistance in the best manner we are able. Prophets I know have been slighted, when Juglers and Enchanters have been admired; sober Reason rejected, when idle Fancies have been greedily swallowed. But yet we must not despair of all, because of the perverse Obstinacy and heady Opposition of some. Nay, the most fierce and violent Enemies of Truth, if we chance to meet with them in a calm Season, and when they are disposed by the Grace or Providence of God to be humble and meek, we may have some hopes to prevail withal. The Confidence of this very man is not so high, but it may be taken down; if he will read with the same mind, that I wrote; void, I protest, of all anger, and resolved to submit to the Evidence of Truth, whensoever it should present it self.

q Πότε μὲν παραχρῆμα δείκνυσι τὴν αὐτῆς δύναμιν.

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He will complain perhaps of the Sharpneſs of my Stile in ſome places: but he may believe me, it was not my Paſſion, but my Judgment which dictated thoſe Words to me. It was neceſſary I thought to diſabuſe Him, and his Followers too, who otherwiſe would not have been awakened to ſee his Folly. If I am miſtaken in the Fitneſs of this Proceeding, it is but a pure Error of my Mind, not any Vice in my Will, as far as I can find. I was not hurried, but went deliberately into it by the Guidance of the beſt Reaſon I had. This tells me alſo that I have not done ill, in undervaluing his Anſwer (and conſequently himſelf) as not worthy the name of a Book, but rather of ſo much blotted Paper. It is not the Work of one whoſe Heart ſtudies to anſwer (*as* Solomon's *words are*) or that uſes Knowledg aright; but whoſe Mouth poureth, or belcheth *r* out Fooliſhneſs. *And St.* John *himſelf* (*as Mr.* Burroughs *obſerves* s) *that Diſciple ſo full of Charity*, ſpeaks contemptuouſly

r *So it is in the Margin,* Pro 15 4. *and* v. 28.

s *Vindic. againſt Mr.* Edw. p. 2.

ouſly *of ſuch, and tells the Church he would reckon with* Diotrephes, *for his* Malicious-Prating. *They do not err alone, but draw Company into their Follies.* The Violent *or Injurious* Man intices his Neighbour, and leads him into a way that is not good. He ſhutteth his Eyes to deviſe froward things: moving his Lips he brings evil to paſs. Prov. 16. 29, 30. *And therefore ſuch Perſons muſt be rebuked with ſome Sharpneſs, becauſe as they are not inſolent merely for themſelves, ſo when one of them is laſhed, many more may learn their Duty at his Coſt.*

There are ſome, I know, who think he needed not have been replied unto at all: and I my ſelf, for a good while, was one of thoſe. For either the People will read my Book, or they will not. If they will not, to what purpoſe ſhould I write? If they will, they need but read what is writ already, and there they will find an Anſwer themſelves, without any more ado. But further Thoughts perſwaded me to reſolve

otherwiſe

otherwiſe: becauſe there are many men who know well enough he hath miſſed the Mark, that are contented notwithſtanding his Book ſhould paſs for an Anſwer; and will commend it, till the Nakedneſs of it be diſcovered. Others alſo are eaſily cheated with a Multitude of Words; and will rather diſtruſt themſelves than a godly Miniſter, as they eſteem him, who is ſo confident, and hath the Scripture continually at his Tongues end. This makes a Show of Religion and of Wiſdom too; and though it be nothing to the purpoſe, there ſeems to be much of God in it. As there are confident Ninnies ſometimes in the Garb of Wiſe men, and Sententious Abſurdities that carry the appearance of Aphoriſms; So there is a bluſtering Language which looks like Rhetorick, ridiculous Conceits which make a ſhow of Wit, and ignorant Bablers in Holy Phraſe, who ſeem like great Divines. It was a Trick of the Separatiſts *from the beginning, to paint the Margin of their Books with the*

Chapter and Verſe of many Scriptures; which were the Ornaments alſo of their Preaching and familiar Diſcourſe. This very much aſtoniſhed the ſimple and credulous, who perſwaded themſelves that the Cauſe of thoſe men ſtood upon the ground of Gods Word, which they had ſo ready at their fingers end. But if a ſerious man come to examine them, he ſhall find "they alledg "Scriptures againſt us to prove that "which we do not deny: or if they "be brought to confirm the matter "in Controverſie, they are uncon- "ſcionably or ignorantly wreſted a- "gainſt or beſide the meaning of the "Holy Ghoſt t. *This I thought good, among many other things, to reprove in this ignorant Boaſter; though the inſtances of it are ſo many, that I could not without tiring the Readers vote them all. Many other things I have alſo paſſed by untouched, for this only Reaſon, that there are ſuch heaps of Abſurdities, as it would make a Volumn of too great a Bulk to gather them all together.*

t *They are the words of the grave and modeſt Confutation of the Separatiſts &c. publ. 1644. in the Pref.*

together. There is nothing I proteſt which I could not as eaſily have confuted as thoſe Follies which I have mentioned, nor did I wave any thing becauſe of its Difficulty: but ſince ſome things muſt be let alone (for fear of being tedious) I took thoſe into conſideration which came readieſt to my mind and which I thought the moſt material; leaving the Reader to conceive, by the handling of them, what I could have ſaid of the reſt, if I had thought it worth my pains.

I ſpeak in the ſingular number, becauſe my name is not Triumvirate, *much leſs* Legion *as ſome vainly ſurmiſe* v. *There is nothing in the two former Books or in this either, but what is the fruit of my own Diligence, without the leaſt help from any body elſe. No Collections were made to ſet me up, nor have I received ſo much as one Obſervation from any perſon ſince I began. I had no Adviſer neither; no man to inſtigate me to the Undertaking, or, to ſpeak in his Dialect,* to be my Intelligence,

v *See his Pref. p. 1. and 27.*

telligence or Assistant Form to move me and carry me about *x*. *All these Suggestions are out of some of their own idle and empty Brains; for the whole was purely from and by my self alone. And it is no such wonderful Work neither, in my Judgment, now that it is performed. If it be, it is more than I know; and I have the very same Opinion of my self that I had before it was conceived. What that is, you will find in this Book, and therefore I shall not here repeat it. Though I must tell you, were I blown up, as he suspects, by the Breath of other mens Praises, it would be more pardonable, than to swell with my own, and vaunt at such a rate, as he doth. Who, as he absurdly fancies me* dealing with Religion, as *Abraham* was about to do with *Isaac*, *so he conceives himself like the Angel which hindred the Execution; and cries out*, Pardon me if I rise up to staythy Hand, wonder not if I adventure all to keep Religion from being made one whole Burnt-Offering

x Ib. p. 39.

ing by you *y*. *The Earneſtneſs of which Requeſt he might well have ſpared, for it would have been granted without ſo much as asking. It is no wonder at all to ſee Ignorance daring and adventurous. It is the Mother* z, *we have learnt, of inſolent Brags, and bold Raſhneſs.* Which brood, *as one hath well ezpreſſed it many years ago,* breaking the Shell with too much Haſt, cackles afore it be full hatched *a*. *of this you have a Proof in this great Undertaker, whoſe raw and indigeſted Thoughts made him reſemble the Deſtruction of Religion (which he was ſpeaking of) to a whole Burnt-Offering to God, and talk of ſtaying my Hand after it had given the Stroke. Many ſuch incongruous Conceptions you will meet with in the following Book, which, if it do not bring him down from his lofty Perch, and humble him in his own Thoughts, will lay him low I believe in the eſteem of equal Readers; who will ſee he is ſo far from being like an Angel, that he hath done nothing like an ordinary man.* As

y Preface, p. 25.

z Θρᾶσος ἀμαθίας ἔκγονον. Naz. ib.

a Biſhop of Rocheſters Epiſtle of the Miniſters of Scotland, before his Sermon. Sept. 21, 1606.

As for the time which was ſpent in compoſing this or the former Pieces, I am not yet ſo vain as to tell the World how little it was. He ſhall only know thus much for his ſatisfaction, that there is no Truth in what he hath been told of Collections made for them ſeveral years: *The ſecond Part (wherein he ſaith there is much Reading) being not ſo much as thought of, till I heard what a ſtir they kept about the Firſt, and had notice of ſo many unjuſt Exceptions againſt it. And now I ſee, this man was one of thoſe that defamed it; though with no more Conſcience and Truth, than he uſes, when he tells the World, that it* was the earneſt Wiſh and Longing of the Debater (*as well as of his Friends*) that his Book might ſee the Light *b. This is a Fiction of his own, or he had no more Cauſe to ſay ſo, than he had to pronounce who was the Author of* theſe *Books, that is, none at all but a Rumour of that publick Liar, which hath brought ſo many other Tales to his Ears. For*

b Pref. p. 37.

he

he had not the ſame Argument (as he falſly pretends c) *to prove that perſon whom he ſtrikes at to be the Author of them, which I have to prove thoſe* Ten Sermons, *cited ſo often in the firſt Debate, to be the work of* W. B. *Thoſe two letters being ſet before them; and we being told in words at length, that they were compoſed by Mr.* Wil. Bridge, *in a Catalogue of Books printed by* Tho. Parkhurſt, *at the end of Mr.* Sam. Rolls *his Book called* London's Reſurrection.

c If you aſk how I prove the two Debates to be writ by you? I anſwer by the ſame argument wherewith you prove W.B. &c. p. 29.

But I ſhould write a new Book, ſhould I proceed to repreſent only all the weak and ungrounded Concluſions which this Man makes in that Preface. Who he is, I have plainly enough ſignified to thoſe who will be at the pains to read this Dialogue; relying chiefly upon his own confeſſion to ſeveral perſons, though it is eaſie enough otherways to find him out. To whom I intended at firſt, another perſon ſhould have directed a very ſhort Preface; I mean, that the Epiſtle of Iſidorus Peleuſiota

d L. 1. Epist. 480. Peleusiota *to* Candidianus *d, should only have been prefixed to this Book, and no other. And though, for good Reasons, I have made a longer my self, yet I shall commend that also to his Meditations.*

Why dost thou make such hast to injure him, whom thou oughtest rather to love, for declaring what opinion all have of thee? Differences have often corrected and set straight men of ingenuous spirits, by making way for a cure of that which they have contumeliously committed. If therefore thou thinkest those things reproachful which thou hast heard, preserve thy self by well-doing unreproachable. For if thou dost amend thy works, these disgraces will vanish together therewith.

That I assure you, was my end in Writing again, to make him *better known to himself, and the* Truth *better known to the People: to make* him *more careful what he writes, and* them *more careful what they believe.*

If

If any will ſtill ſurmiſe, that I have other ends than what I have declared in this and former Prefaces, I have nothing to ſay to ſuch now, but that which a diſcreet and grave perſon e *(whom they dare not diſcommend) ſaid long ago when he was miſconſtrued.* The falſeneſs of mans heart, if he ſet himſelf ſeriouſly before God, cannot ſo deceive him, but he may diſcern whether he have a care to avoid evil, and to glorifie God. In this care I have had my part; and if men will report me otherways, my Conſcience, as *Job* (31. 36.) ſhall make her a Garland of their Reports.

e *Mr.* Francis Merbury *(mentioned upon a good occaſion in the following Book) Epiſtle before his Sermon at the* Spittle. 1602.

I am not the firſt whoſe words have been wreſted, and deſign miſ-repreſented and defamed; nor ſhall I be the laſt, as long as any honeſt man will ſpeak truth, and but one of that angry and diſcontented brood remains, which occaſioned that apology now mentioned. His words are remarkable in the middle of his Sermon, concerning thoſe who

who then desired a change; with which I shall conclude.

"*There are two Cruel Beasts in* "*the Land with gaunt bellies; the* "wickedly needy, *and the* wickedly "moody. *The wickedly needy are* "*they in all degrees, who have con-* "*sumed their own Estates, and now* "*hover over other mens. The wickedly* "*moody are they, who have treasured* "*up wrath and revenge in their* "*minds against those, who have been* "*Gods instruments for their Nur-* "*ture. These disdain that a due* "*defence should be opposed to their un-* "*dutiful offence: and both these and* "*the other (as it is said of Lions) have* "*for a time crookt in their nails to* "*keep them sharp; but they look* for "a day. *And God grant* a day *to* "*as many of them as be impenitent;* "*and that* the day *they shall see may* "*be as* Zachary *saith* (14. 12.) *when* "their eyes shall sink in their holes, "and their tongues consume away "in their mouths.

Octob. 13. 1669. A Con-

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ERRATA.

Page 25. line 2. read *Caraculiambro*. p. 26 l. 16 for *Landaf*, r. *Caerleon*. p. 26. l. 1. add in the marg p. 151. *of Sober Answer*. p. 60 l. 26. r. *manner*. p. 75 l. 24 r. *Sophisters is in him*. p. 142. marg. r. *Duplic* p. 143. l. 13. d. *and*, before *nice*. p. 153. l. 1. r. *and will*. l. 20. *O ye*. p. 184. l. 19. r. *wherewith*. p. 23 l. 27. *that they might*. p. 230. l. 4. r *cravings*. p. 23 l. ult. r. *their Discipline*. p. 278. penult. *flatly den* p. 282. l. 20. r. *pertly champer*. p. 285. l. 6. r. *t sins*. p. 288. l. 25. r. *Martin Mar Priest*. p. 31 l. 12. r. *for the tooth*. p. 323. l. 2. d. *as*. p. 325. *for from*, r. *form*. p. 333. l. 14. r. *Caracalla*. p. 34 l. 22. r. *the point*. p. 354. l. 19. r. *Traders*. p. 35 l. 25. r. *of it*. p. 356. l. 1. r. *requires*. p. 361. l. 1. *Dav. Kimchi*. p. 364. l. 5. r. *desertions*. p. 367. l. r. *melancholy patient*. p. 377. l. 8. r. *so much*. p. 37 marg. r. *Lord* Seguier *Chancellor*, &c. p. 380. l. 1 d. *I may be able*.

A FURTHER CONTINUATION AND DEFENCE OF THE Friendly Debate.

N. C. NOw for an *Ishmael*!

C. Are you the *Isaac's* then, against whom to speak a word, is to scoffe at the Children of God? And must we be all cast out, like the bondwoman, and her son, to make room for you the *Holy Seed*?

N. C. I did but use the words of a late Writer, who hath answered your two *Debates*. p. 19.

C. That hath snarl'd and carpt, you should have said, at some things in them which he did not understand, and——

N. C. This is your old Pride.

C. It is one of your old Arts rather and wretched shifts, to call men proud,

when you cannot confute them; and when you have blotted a great deal of Paper with senseless or impertinent stuff, boldly to cry it up for an unanswerable piece.

N. C. What Arts do you tell me of? I know none, we use but honesty and plain dealing.

C. We know a great many other, which have alway stood you in mighty stead. One is, to extoll the men of your own party to the very skie, to magnifie their gifts, their zeal, their sincerity, their self-denial, their tenderness of Conscience, their pains taking, together with their sufferings, though never so small; And on the other side to disparage ours, or, at the best to speak very coldly of them, though never so pious and learned: nay to shake your heads sometimes, and lament their Ignorance in the mystery of Christ, the meanness of their spiritual gifts, the formality of their pravers, their unedifying preaching, and (as it is to be feared) their straining Conscience to comply with the times.

N. C. Pray let's have no more of this.

C. Why

C. Why may I not tell you a few other Devices that have been in use to win and keep your Proselytes? As to brag of your numbers, to spread stories and lyes by your Agents and correspondents from one end of the land to the other; to fill every Country with the very same tales; to possess the people against the writings of those of our way; to give glorious titles to your own Books; to cry up your sufferings, as if they were for the cause of Christ; to call all things you do not like, Idolatry, Antichristianisme, Popery, and such like odious and frightful names; nay, such hath been the tenderness of some of your hearts, as to threaten your poor neighbours they shall have no work, at least to deny to imploy them, unless they will come to your meetings.

N. C, Now you calumniate to purpose.

C. It was a thing notorious in the late times, as Mr. *Edwards* assures us; and I have cause to think this evil humour is not spent, but rather encreased. But be that as it will; you have a number of far more efficacious Arts then this. As, to vaunt of the power of your

preachiug, of the glorious appearance of God among you, and of the multitude of Converts to you; to bespatter all that oppose you; to perswade the people, it was good livings that made so many turn Conformists; and that they have lost their gifts, and are much decreased in their graces: at least you have thought good to terrifie them, and bid them take heed; for they have lost the prayers of thousands. But if any adventure to write against you; wo be to them. Whatsoever they were before, immediately they become the enemies of God and all goodness. The people are told, that they strike at the power of godliness through your sides; and that they reproach Religion, when they reprove your Superstition. Every reprehension is called railing and hatred to the people of God; and whatsoever fault they find, it is done on purpose, you say, to bring all godliness into contempt. In short, to suppress you, is to suppress the Spirit; and but to speak against your affected language, is to be desperately profane: for who ever saw *the beauty of Sion, and the glory of the Lord filling the Tabernacle*, but in your Congregations? Let any man go about

about to contradict this, it is but pouring out half a dozen Scriptures against him, nothing to the purpose, and he is confuted; nay, one word will do the work, and he shall be thought to write rarely, and to come off like an Angel, who can but say; *The Lord rebuke thee.*

N. C. You had as good hold your peace, for I beleive nothing that you say.

C. I can prove in every particular by true and faithful histories, that this hath been the humour of your Sect.

N. C. Save your self the labour; I have no time nor list to hear you.

C. Nor to read good Books; but only to babble, as your Answerer doth, out of your own head. Did you never see a little Book called, *A wise and moderate Discourse concerning Church Affairs?*

N. C. No.

C. It was Printed in the beginning of our Warrs, 1641. And I find it since put among my Lord *Bacons* Works: there you may find several of these things noted. First; saith he, * *they have appropriated to themselves the name of zealous and sincere and reformers; as if all others*

* *Speaking of the Oppugners of the present Ecclesiastical Government.*

others were cold, minglers of holy things, profane men and friends to abuſes. Nay, if a man be indued with great vertues and fruitful in good works, yet if he concurre not fully with them, he is called (in derogation) a civil and moral man, and compared to Socrates, *or ſome Heathen Philoſopher. Juſt contrary to St.* John, *who would have called ſuch a man Religious; and told ſuch as many of them, that he vainly boaſts of loving God whom he hath not ſeen, who loves not his neighbour whom he hath ſeen. St.* James *alſo ſaith, that this is true Religion, to viſit the Fatherleſs and the Widdow. So as that which is but Philoſophical and moral with them, is, in the phraſe of the Apoſtle, true Religion and Chriſtianity. And as in affection they challenge the ſaid virtue of zeal and the reſt, ſo in knowledge they attribute to themſelves light and perfection. The Church of* England *in King* Edwards *dayes was but in the ſwadling cloaths, or in the Cradle: in Queen* Elizabeths *time but in its infancy and childhood. The Biſhops have ſomewhat of the Day break, but the Maturity and fulneſs of light is reſerved for themſelves. And as they cenſure vertuous men by the names of Civil and Moral, ſo thoſe who are truly and godly wiſe (and diſcern*

discern the vanity of their Assertions) *they term Politicians; and say their Wisdome is but carnal and savouring of mans Brain. And in like manner if a preacher speak with care and meditation, ordering his matter distinctly, and inforcing it with strong proofs and warrants, they censure it as a form of preaching, not becomming the simplicity of the Gospel; and refer it to the reprehension of St.* Paul, *speaking of the enticing words of mans wisdome.* You may read there a great deal more to the same purpose, if you have a mind to see your own picture. But nothing methinks is more memorable then the blind rage and fury, which the discovery of a most impious cheat excited in some of your predecessors hearts. There was a young Preacher pretended to a power of Casting out Devils; which he began to assume in the year 1586. and more openly professed 1597. This made a great noise of *glory, lights, lamps, and shining beams which now appeared in the work* a, It was given out to be a *marvelous work, a mighty work of the Lord Jesus, which all that loved him in sincerity must be careful to publish: a matter of as great consequence and as profitable to all that sincerely professed the Gospel, as ever*

a Discovery of the fraudulent practices of John Darrel &c. An. 1599. p. 19.

ver any was since the restoring it amongst b *Ib. p.* 16. *us* b: And though first her Majesties Judges, and then her commissioners in causes Ecclesiastical, found by the free confession of the party said to be dispossessed, that it was a meer cheat and a wicked combination to abuse the people, yet they ceased not to cry out, that *to deny the dispossession was in a sort to deny the Gospel. It appeared so evidently (said* the Author of the *brief Narration) to be the finger of God; as though we our selves should forsake it, and with* Judas *betray our Master, yea with* Pharoah *set our selves to obscure it: yet the Lord if he love us will rather make the stones to cry out and utter it, Yea the Devils themselves to acknowledge it, then it shall be hid. And I would advise them that slander this work and persecute the Servants of God without cause* *, *to take heed lest they be found even fighters against God.* Now would you know, what the business was which made these men stickle and clamour in this fashion? It was briefly this. When Mr. *Darrel* and his friends *prayed by the Book*, the boy, or as they said the Devil in him, was but little moved; but when they used *such prayers as for the present occasion they conceived*, then the wicked

* *For Darrel you must know was imprisoned.*

wicked ſpirit was much troubled. He acknowledged them alſo to be *powerful men*, and that he was much tormented by their *powerful preaching* ** This was it which tormented the Biſhops alſo, to ſee ſuch mean perſons do ſuch wonderful things, or to uſe their own words, *It cannot be indured*, ſaid the Narration c, *that theſe kind of men which are accounted the off-ſcouring of the world ſhould be thought to have ſuch intereſt in Chriſt Jeſus, as that, by their prayers and faſting, he ſhould as it were viſibly deſcend from Heaven and tread down Satan under their feet: whereas other men, who account themſelves more learned, excellent, and wiſe than they, do not with all their Phyſick, Rhetorick, pomp, and primacy accompliſh the like. But God hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world to confound the mighty.* A place of Scripture as well applied, as that in the 4th. of S*t*. *Matthew*, *He ſhall give his Angels charge over thee, &c.* and very fit to ſtir up the peoples hatred againſt their Governours, who appeared againſt this *Holy Cauſe*, as they called it, and laboured to ſuppreſs *this mighty work of God.*

** *Diſcovery* p. 35. 48. 49. 50.

c *vid.* p. 6.

N.C. I haue no leiſure to hear theſe old ſtories, long ſince dead and buried.

C. Nor have I any need to look ſo far back. For this very Scriblers Book, which you tell me of, is a bundle of ſuch like lewd and impudent tricks and ſhifts, as I have mentioned: though the truth of it is, they are ſo poorly managed; that any one may ſee he is a meer bungler in his own trade: and either for want of wit, or through the violence of his paſſion, cannot underſtand ſo much as common ſenſe.

N. C. O Luciferian Pride! O attempti to outrail Rabſhakeh! You may make another Lucian in time, I had almoſt ſaid another Julian, if you perſiſt in this way.

ap. 31. of his anſwer *C.* You have his words by heart *a*, and it is moſt ſtoutly and reſolutely anſwered. But I muſt tell you, it hath been alwaies thought (as Mr. *Chillingworth* well obſerves) a mark of a loſt and deſpairing cauſe, to ſupport it ſelf with impetuous outcries and clamours: the faint refuges of thoſe that want better arguments. And little doth he know, whom he imitates in theſe brutiſh exclamations. I never ſaw any man more like that fellow in *Lucian*, who cryed,

O b *accurſed wretch*, *O damn'd villain*, when he could ſay nothing elſe.

b ὦ κατάρατε.

N. C. Yes, both he and we have ſomething elſe to ſay.

C. That is, you have a ſcornful and ſupercilious way of pittying thoſe, whom you have a mind to vilifie, which carries with it ſome ſhew of goodneſſe; when it proceeds from a great diſdain of others, and an high opinion of your ſelves. You may remember it, is like, without ſending you to a Book of undoubted credit where you may find it, who it was that ſaid publiquely, *He intended to have preached before the poor wretch* (viz. his late Majeſty, then near his death) *upon* 14. *Iſa.* 18. 19. &c. *but the poor wretch*, ſaid he, *would not hear me.* Another alſo having jeered our Divine Service as much as he pleaſed, at laſt, wiping his mouth, ſanctified all with a ſigh or two over us, *as poor deluded Souls:* and then we were much indebted to his charity.

N. C. You will be called to an account one day, for your *malevolent and miſchievous writings.*

C. That's another way you have to aſtoniſh and delude the Multitude, by thundring out Threatnings, and denouncing

nouncing Judgments against us: in which this Gentleman is very powerful, and may pass for a *Boanerges*. There being this device also accompanying it, to make the Art more effectual; which is, to cry out *Blasphemy*! if we do but mention any of your Follies; to tell the people (as *T. W.* doth *a)* that *you wish we have not sinned the sin unto death*; and to bid us, take heed, that some do not think (as this scribler speaks) *we have done despight to the spirit of grace* b. Thus I remember some wrote a letter to Bp. *Montague* c, wherein they do but charitably hope he hath not committed the *Unpardonable sin*; exhorting him to recant publiquely of his *malitious Errors and Heresies*, or else, they tell him, he could never have Salvation. But after this (as if they were in no danger, do they what they would) a fit of railing follows; wherein they upbraid him with his birth and parentage, nay, with his very looks and visage (in such vile language as I will not name) and at last conclude in this fashion, *If you can, love the Lord Jesus, and do belong to his Election of grace* d.

N. C. Me thinks you have an art beyond all these, having shifted and put me

a *Epistle to a new sermon called the Fiery Serpents.* 19. Febr. 1668.

b p. 101. *of sober Answer.*

c *Annexed to the appeal of the Orthodox Ministers (as they called themselves) to the Parliament against him printed at* Edinburg. 1641.

d p. 31.

me off thus long from what I was going to say, that your Book is answered, and——

C. And *soberly* too, as the Title pretends.

N. C. Yes.

C. Thats strange, when he roars and cries out so hideously, as we have heard; and complains that he is in a *passion*; that I have *made him spit and sputter*; nay *spue in my very face.*

N. C. Do not use such words.

C. They are his own confessions. *a.* And he acknowledges withall, that he was *impatient till he came out against me*; that he could not find a man so *imprudent and desperate* as himself *b*; and having lay'd about him very furiously, he puffs and blows, and saies he is *overheated*; in so much that he is fain to *cool* himself again with some Holy breath and falls to *prayer*, when he can exclaim against me no longer. This shews him to be one of the right strain; that can do these things which they condemn, and immediately betake themselves to their Prayers and say *I hate my self for it* c; and then they are well, and ready to do the same again. A thoroughly honest man would have laboured to undo

a p. 14. 31. 289.

b pag. 2. 3. 31.

c p. 22.

undo what he saw he had done amiss; as *he* might, if *he* had pleased, with one stroke of his pen. But there is no such demonstration of his fierce and fiery spirit, as this; that he resolved to confute the *second part* of my Book before he saw it, at least before he would consider it?

N. C. Why do you say so?

C. Because it did not come to his hand, as he tells you *d* till he had written several sheets and printed some (as I have reason to think) and yet they bear the Title of *an Answer to the two Friendly Debates*. At least he clapt on this Title as soon as the *second part* appeared, and before he had duly weighed all things in it; for I know those that saw some of his sheets printed with that Title presently after *May* the 3d. when he first received my Book. Was not this bravely done, and like a man in his sober wits? Are not these like to prove excellent men to guide your Consciences, who resolve before hand, if we reason with them, not to be convinced, but to adhere to their party right or wrong? I could not but fancy him, when I observed this, in such a posture as Mr. *Burroughs* thought he saw Mr. *Edwards*

d it was May 3. and he began April. 21. pag. 81.

Edwards, fretting and chafing in his ſtudy, ſaying to himſelf, *I will anſwer him, I that I will: I will reply, I that I will. Like one* Piſo, *St.* Hierome *ſpeaks of, who though he knew not what to ſay, yet he knew not how to hold his peace.* If he could have had a little patience till he had read but the Epiſtle of my Book ſeriouſly, he might have met with ſuch adviſe as would have cooled him better then his Prayers, viz. *To know before he judged, and not to beleive all flying Tales.* But an Anſwer it ſeems was to be thruſt out in all haſt, no matter how it was compoſed, or of what lyes it was made up. He could not ſtay to think much about it, nor indeed was there any great need; being to pleaſe thoſe mean Spirits, who like a work beſt, (as a great man obſerves) when it reſembles thoſe Sacrifices, out of which the heart is taken; and where, of all the Head, nothing is left but the tongue only.

N. C. And why, I beſeech you, ſhould not he anſwer you? Are you ſuch a *Goliah of Gath*, that no man can deal with you?

C. I took a meaſure of my ſelf before ever I took pen in hand: and know very well how much inferiour I am to my neighbours.

neighbours. But the more to set off the greatness of his own courage and noble Atchivements he paints me like that *uncircumcised Philistine*: and then fancies himself to be a *chosen* one, pickt out by God (*e*) like another *David* to enter into a single combate with me. This he was not contented to tell us once *f*, but as his manner is, he repeats it again in his fulsome preface *g*. Having no fear but this, that after he had killed *Goliah* he should rise again, and renewing the fight should bring some other Giant into the field with him, and be two to one; which all know is unequal. And therefore distrusting my generosity of which he had some opinion when he concluded his Book *h*, he betakes himself to Conjurations to keep me from taking that advantage. *I may well conjure you*, saith he, *that if I must be replyed to, you alone would do it, for it is not equal that you should have a second, and I have none. It was enough for such a stripling as* David *to encounter one Giant at a time; and you are taken by some for another* Goliah. What ailed thee, O thou flowr of Chivalry, to faint on this fashion? How came thy stout heart to quail at last? Thou that canst pour

(*e*) *As God would have it, I proved to be the man.* p. 192.
(*f*) p. 1.
(*g*) p. 28.
(*h*) p. 192. *I think you a more generous Enemy than to set any body beside your self upon me who have encountred you without the help of a second*, &c.

pour out Scripture upon thy Enemies as thick as Hail-shot, that canst charge and discharge as fast as a man can spit, that canst dispatch Dragons as easily as *Goliah's*; Why shouldst thou fear a thousand Giants, though as big as Steeples, any more than so many Crows?

N. C. Pray cease your fooling.

C. I assure you he must pass, at least; for one of the Seven Champions; for no body, he tells you, is thought to be my match, unless a *St. George* who *kill'd the Dragon i.* Behold the man then, Horse and Arms, and all. See how he flourishes and swaggers, and resolves to pull me down from the *third Heavens*, whither he fears the breath of the people, and my own vanity may in fancy have transported me *k.* But the mischief of it is, this Doughty Knight had no sooner bestrid his Beast and marched a few paces, but by some Inchantment or other he lost his wits, and was turned into a new *Don Quixote.* For if you look into the very next page *l*; you will

i Pag. 192.

k Ib. 192.

l 193. *As he told Hezekiah, that he would deliver him* 2000. *Horses if he were able to set Riders upon them: so it hath been said, if any man would be the* Rider, *I mean, the Answerer of your Book, he, or rather his Book, should come mounted into the World upon the Back of an Authentick License, &c I hope then I shall not miscarry, &c.*

find that he fancies my Book to be an Horſe, himſelf riding on the back of it, and which is moſt wonderful, at the ſame time fighting with it: and it was none of his fault, I aſſure you, that he was not *alſo mounted upon the back of an authentick Licenſe*. But nothing daunted for want of that, up he gets on the Back of the Book, and giving it *line upon line* (as he ſpeaks) and laſh upon laſh, away he flies with his head full of *Chimæra's* and impoſſible Imaginations. For he had but juſt fetcht his breath, and ſpoken a few words, before the poor Book was turned into a ſtrong City or Fortreſs; and *he walked round about it*; as his own deſcription of his adventures tell us, *told the Towers thereof, markt well its Bulwarks, conſidered its Palaces* m, and ſetting down before it, either *beſieged* or *ſtorm'd* it, he knew not whether; and, in his fancy, *pulled down all the ſtrong holds thereof, and brought into Captivity every Notion in it, that did exalt it ſelf againſt Truth and Godlineſs*. And yet he had not travail'd farr, before it was turn'd into a mighty man again, and he thought he ſaw *a Sampſon, threatning to pull down the whole Fabrick of Religion*, as he did the Houſe upon the *Philiſtins* n. And then

m Pag. 294.

n Pag. 22. of the Preface.

then it was a *Goliah*, as I told you *o*; and a very few minutes before *p* it appeared like *Geryon*, a Gyant with three heads; nay, he did not know but it might be a whole *Legion*, *compassing Religion*, as he elegantly speaks, *with Rams Horns to make it fall like the walls of Jericho q*.

N. C. I think you are horn madd.

C. You imitate his puny jests very well. And to confess the Truth, I am a little out; and must correct my Error in not begining in good Order. I should have told you, as the custom is, that of all the days in the year it was *April* 21. *r*, in the cool of the Spring *s*, the Nonconformists being then in the *tenth degree of Taurus*, or to speak in plain terms, in the Second *of the twelve Signs of the Zodiack of their sufferings*.——

N. C. Your wit sure is in the fall of the leaf.

C. Very well. I am glad to see you in so good a humour; but you must laugh at him, and not at me, for they are his words I assure you *t*. Then, I say, it was, when the good Knight *Philagathus*, or as he is sometimes stiled, *Philogathus* (for there is a difference about his Name, as there was about *Don Quixotes*)

o lb. p. 18.
p lb. p. 27.
q lb. p. 25.
r *As he tells in the the beginning of his Book.*
s *which makes the adventure more wonderful,* Don. *Q. fury happening in the warmest day of* July.
t P. 246. *I had almost said they have run through all twelve of the Signs in that Zodiack of Suffering which I spake of.*

xote's) abandoning the ſlothful plumes, and cauſing certain old ruſty Arms to be ſcoured, which had a long time lain neglected and forgotten, in the great Magazines of *Qui mihi*, *Propria quæ Maribus*, *Syntaxis*, and other ſuch like famous Armories, put on his Cap, took up his Pen or Lance (call it which you pleaſe) and mounted his Steed, marvellous content and jocund to think what a noble enterpriſe he took in hand, of cleaving Giants, beheading Serpents, killing Monſters, finiſhing Enchantments, and in one word, righting all the wrongs, and redreſſing all the injuries, that had been done to the *N. C.* He had no ſooner ſallied forth, but a world of windmills whirl'd in his head; and at every turn he fancied he ſaw ſome huge Giant, ſome impious *Goliah defying the Armies of the living God.* Upon theſe he ſets with a zealous rage, and by his own ſingle arm, in his conceit, vanquiſhes them all; not having ſo much as a *Sancho Pancha* to wait upon him. *A Monſter or Prodigy of ill Nature*, for inſtance, preſents it ſelf, *the greateſt, one of them, that ever he heard of* u. At the firſt ſight it ſeemed to his roving thoughts like *Bloody Bonner*, but a little after,

u Pag. 80.

after, like *cruel Nero*, breathing out nothing but death and deſtruction. This put him *out of all patience*, as he tells you, ſo that after a few words, he could neither think nor ſpeak any more of it; but falls on to threſh it like a Sheaf of Wheat to the very duſt, for fear it ſhould *heat a fiery furnace*, which now appear'd in his Imagination, and which the Monſter, he thought, might beſpeak for them. Thus it was in danger to become a *Nebuchadnezzar*, and before he had done, it appeared in the ſhape of the *Devil* himſelf; every one ſuſpecting that if it were in the power of this Fiend, *he would caſt them body and ſoul into endleſs torments* x. And who do you think this *Nero*-like Monſter was? you will ſcarce believe it; but if you conſult the Book, you will find it was no body but St. *Paul* himſelf, or a poor Conformiſt explaining and uſing his Words y; to ſhew his neighbour that, according to the Apoſtles opinion, he might as well ſuffer him only to commend ſome perſons a little, as ſuffer others to do a great deal more than that comes to: This made it vehemently ſuſpected that our Don's brains did more than Crow at this bout, and that he-

x *They are his words*, P. 149.

y *Friendly Debate*, 1. Part. P. 53.

craſht his teeth, and was perfectly madd with rage. The firſt occaſion of which was a bodily fear wherewith he was ſurpriſed, that the Monſter had a deſign to forrage all the Country, and leave it ſo naked of Belly-ware, that he and his muſt ſtarve. This kindled his wrath, and made his eyes ſo red, that he could ſee nothing but Blood, Death, and Hell fire; though there was not the leaſt ſpark, I aſſure you, of envy, anger or ill-will in him whom he yells againſt. But let us paſs by this; and next behold a Monſter of *Pride, taller by the head and ſhoulders than moſt others*, which ſtarted out of his fancy and ſet it ſelf before him. It was the more frightful, becauſe it was thus large, and yet but a young Cub; *not yet grown up unto the meaſure of the ſtature of the fulneſs of Pride*; as he is pleaſed to deſcribe it z. He reſolved therefore to ſlice him, and make minc'd meat of him before he grew too boiſterous, and ſtretcht himſelf as high as *Lucifer*, or the Morning Star. In which Planet, if you will believe an Hiſtory a as true as his Book, there are people by this time ſo big, that from the waiſte upward they are as tall as the great *Coloſſus* of *Rhodes*. But of all the Apparitions he

z P. 196.

a Lucian. Vera Hiſt. L. 1.

he encountred in this Frenzy, there were none put him into so great a Passion, as an huge Giant, just like that wicked *Alifamfaron*, a furious Pagan, mentioned in the famous History of *Don Quixote*. For he conceived he saw him *taking a course, that Divinity might be exchanged for Philosophy, Christianity for Heathenism, our Bibles and the Precepts thereof, for* Seneca *and* Epictetus *b*. All the Country was in danger to be wasted by him; for he *threatned*, as he imagined, *to pull down the whole Fabrick of Religion c, and to extirpate practical Holiness from* Dan *even to* Beersheba, *from one end of the Land to the other d*. For the compassing of which, behold a great rout, with a numerous train of Artillery following him at the heels, I know not how many *Maximes, Stratagems, Directions, Aphorisms*, and other clattering words, as you may find in his terrible Preface. Where he tells you they are *very unsound and unsavoury, yea prophane and impious, yea and bent against Religion e*. Thus he multiplyed Monsters in his wild Imagination, which made those things appear *prophane and impious, yea and bent against Religion* (for these things are different in his conceit) which are as inno-

L. 1. Part. 3. c. 4.

b *Preface* p. 18.

c Ib p. 22.

d Ib. p. 12.

e Ib p. 39.

cent as that Flock of Sheep which *Don Quixote* took for ſo many Giants in *Alifamfarons* Army. So ſome of his Friends, as I underſtand, told him, and would have reſtrained him (as *Sancho* laboured to do his Maſter) from making ſuch a deſperate aſſault upon ſuch harmleſs things; but nothing could withhold him: Away he flings and hunts up and down, as *Don Quixote* did among the Sheep, ſaying, in great heat, Where art thou proud *Alifamfaron*, where art thou? O have I found thee? come to me thou proud Wretch, for I am but one Knight alone, who deſire to prove my force with thee man to man, and deprive thee of thy life, in revenge of the wrongs thou haſt done to the *N. C.* And juſt as he was thinking to chaſtiſe his Pride, he fancied himſelf transform'd into an *Angel and Meſſenger from Heaven f.* to give the Villain ſuch buffets, as he thinks he will remember all the days of his life.

[f P. 201.

N. C. You ſaid, he would take away his life. Pray make an end of this idle tale.

C. You muſt know he was ſo merciful, as not to kill him, provided he would ſubmit to this condition, to go

to

to *W. B.* as *Don. Q.* resolved to enjoyn the conquered *Caraculiamtro* to go to his *Dulcinea*, and *falling on his knees* with an humble and submissive voice *ask forgiveness*, and say, *I am that furious Pagan, the destroyer of Religion, the rooter out of Practical Piety, whom the never too much praised Knight* Don Philogathus, *hath overcome in single combate, and hath commanded me to present my self before your greatness, that it may please your Highness to dispose of me according to your liking.* This being done, he tells him they will shake hands, as the Lawyers do after they have fought at the barr, and say how do you Brother? I hope there is no hurt done, but all is well again *h*. *N. C.* It's well the fray is over: and I hope you have done your Story.

g Pag. 41.

h Pag. 290, 291.

C. I have omitted a number of pleasant conceits that came into his head, which would make a Volume as big as *Amadis de Gaul*, should they be all written. And now I mention him, it calls to mind a notable dispute which hapned between *Don Quixote* and a neighbour of his, touching who was the better Knight *Palmarin of England*, or *Amadis de Gaul*: for just such another doth our *Don* raise about this Question,

on, Whether *St. Taffee*, or *St. Patrick* was the better *Saint*. Many words he makes about it; and in spight of the *Irish*, or the red letter before his name, *St. Patrick*, in his judgment, hath the worse of it. And no wonder: for such was his gross Ignorance, that he poor Soul took *St. Taffee* or *David*, for the Divine Psalmist the King of *Israel*. When as every child knows, who hath read true Histories, and not pleased himself like this Knight in his own Imaginations, that he was a famous Bishop in *Wales* about 1100. year ago; who by the favour of King *Arthur* translated the Archi-Episcopal See from *Landaff*, to that City which bears his Name to this day.

N. C. I confess here he stumbled grieveously. But I thought you would have been so kind, as to have imputed it to the power of Enchantment.

C. That I confess is the best excuse, which will make his mistakes as pardonable as the Errors of his Predecessor *Don Quixote*; who took his Inne for a great Castle, and the honest Host for the Noble Constable of it. And indeed a pleasant sight it is, to behold how while he is searching for one thing, he still encounters another, as *Sancho* sorrowfully

rowfully told *Maritornes*. He transforms every thing he meets withal into somewhat else quite of another nature; and now it appears in one shape, immediately in another so vastly different, that the great Enchantress the Author of all these transformations, (I have forgot her name, but it ends also in *fee* or *fia* *) is much to be admired. As for example, now he fancies me riding like *Phaeton* in the Chariot of the Sun, setting this part of the world on fire; and in a trice, before he had well finished one Sentence, *the wind of my Spleen* (mark the distraction of his fancy) is rumbling in the bowels of the Earth, to *make an Earthquake all* England *over i*. At this instant he quarrels with the *Rational Divines* (as he calls them) and makes a fearful stir with them; and at the next breath, they are turn'd into *Romantick Preachers*, that would plant all Religion within the compass of the famous *Arcadia k*. As for himself, you shall find him like a *Roman* Sergeant with a *bundle of Rods* at his back, but let him speak a few words, and he is turn'd into a *Robin Hood*, and appears with his Bow and Arrows which he lets fly among us *l*.

* Dokefisophia *as I take it.*

i *Preface*, p. 6.

k Ib. p. 12. 13.

l Ib. p. 31.

N. C.

N. C. No, only at your self. For h
labours to give no offense to Jew *or* Ge
tile, *or to the Church of God*, as he the
tells you, *p.* 34.

C. Very well observed; he is excee
ing tender of all *Jews* and *Gentiles*, in
which his distracted fancy transform
some of us; but there are certain *Pi
grims*, what they are in his esteem, Jew
Gentiles or Christians, I cannot tell, a
whom he grins very often and makes u
ly mouths, nay, lets fly with all h
might, and treats them very rudely. B
he is never more extravagant, than whe
he comes to talk of *keeping days*, whic
is as dear to him as *Dulcinea* to his Bro
ther *Don*. This he compares to empt
ing the Body *by Bleeding and Purgin
Spring and Fall*, or as occasion serve
and yet at the very next glance con
ceives it like to *exceedings* in our Diet, b
eating and drinking to a greater fulness a
All this shews that he is out of his wit
and needs a little bleeding himself. If he
were sent from that *Hospital* where h
now is, to that without *Bishopsgate*, it
might do him a great deal of good.

m lb. pag. 18, 19.

N. C. Now you bite.

C. I am between jest and earnest (a
he speaks, *p.* 293.) but by no means ca
be

be made angry with him: Especially when I see how prettily he frisks, how lightly he leaps over all difficulties, and jumps from one thing to another at the greatest distance; just l ke the Knights-Errant, who are carried in a clowd from one Country to another in the twinkling of an eye: being now in *England*, and immediately at *Trapesonda* by the help of the wise Enchanter. And then he doth so nimbly, and with so much facility apply every thing he meets with-al to his raving *Chivalry* and *ill-errant thoughts* (as the Author of *Don Q.* History speaks) that it is no small pleasure to behold it. Besides, he is so marvellously well satisfied with his performance, and thinks at every turn he comes off so rarely, and with such wonderful success, that it cannot but give one a singular entertainment. He meets, suppose, with a *Rational Divine*, and speaks never a word of reason to him: and yet away he flies like Lightning, as if he had seen that old Sophister, the Devil. Nay, he fancies sometimes that he sees a whole *Regiment*, whom he calls the *Rational Regiment*: but that's all one, he hews them down as if they were but so much Grass; and in two words, his Wor-

n Pag. 68.

ship

ſhip hath got the Victory. More th
this, while he is in this career, and im
gines one part of the *Caſtle* (*i. e.* th
Book) to be taken and demoliſhed; h
wonders the other did not fall to th
ground of it ſelf, or vaniſh rather o
of ſight *o*. For, ſaith he, *I have prov*
at large, about the begining of my Book, th
this is the right ſenſe, and yet you con
nue wedded to your own Expoſition, &c. A
if his Anſwer had appeared before th
Book he encountred was all in being
or as if upon his combate with the b
gining of the Book, the reſt ſhou
have diſappeared; and the Letters turn
as white as Paper, for fear that h
ſhould ſee them. What, are you at i
again, after I have ſo chaſtiſed yo
Dare you look me in the face again wi
that Expoſition, which I have batter
and bang'd you for? Methinks yo
ſhould have remembered the blows yo
received; and knowing the weight o
my arm, not come within the reach o
it any more. But, O ſtupidity! I fin
you continue wedded to your own Expoſi
on, nay, keep *a woful hugging and dan*
ling of the Baſtard, after I have daſht i
brains againſt the ſtones. To this pur
poſe the man muſed, as you read i
th

o See p. 197.

the place now quoted. Whereby you may see, he hath a crack in his brain so wide, that one may put two or three fingers into it.

N.C. I am very sorry for him, I think he is an honest man.

C. You need not trouble your self at all about him. He is as merry as a Cricket for all this: and injoys himself most sweetly in the thoughts of his noble atchievments.

N. C. But he hath stumbled so scurvily, that he hath wounded himself very much in my opinion.

C. Never fear; he is so full of mettle that he will scarce feel it, though he should receive such a blow on the jaws, as was given *Don Quixote*; which left him but two teeth and an half; all the rest being as plain as the palm of my hand.

N.C. And I must tell you, that would be a sore affliction: for a mouth without cheek-teeth, as my Author says, is like a Mill without a Mill-stone. Those Grinders are pretious things, much more to be esteemed than Diamonds.

C. He is so jocund, that he values them not; but would think himself as good a man, though he should live upon

Pap,

Pap, and be fed with a Spoon. Beſides, I muſt let you know, that he hath a great Vial full of *Balſam*, altogether as powerful as the famous *Balſamum of Fierabras*.

N. C. What is that? I underſtand not your hard words.

C. It was the beſt Balſam that any Knight-errant ever had. For the virtue of it was ſo great, that ſhould a man chance to receive ſuch a bang upon his ſide as buried two or three of his ribs in his body, nay hapned to be cloven in twain, ſo that one half of him fell on this, the other on that ſide of his Saddle; yet a draught or two of it, if he were carefully ſet together again, would make up the breach intirely, and ſtraightway render him as ſound as an Apple. Such a pretious Compoſition our *Don Philagathus* is provided withal, which conſiſts of ſuch ingredients as theſe; *It is or may be*; *ſome perhaps*; *I had almoſt ſaid*; *for any thing I know*; *I know nothing to the contrary*; *if I miſtake not*; and ſome other ſuch like words [illegible]; whereby he can ſalve any thing, though you imagine the cure never ſo deſperate. As for example, When *W. B.* is charged with Preaching *that God is departed from the Nation*,

Nation, but will return, &c. *p.* presently p Pag. he produces his Bottle, and drops out one or two of those words, saying, *It may be* Mr. *B.* detests Treason as much as your self, though careless *Brachygraphers may*——— 190.

N. C. What are those?

C. We have talkt so much of Monsters, that you take them, I perceive, for some strange Creatures who abused *W. B.* They are those that take Sermons in Short-hand; who, saith he, *may* fasten some unwary expressions upon him, now and then; and such *it may be* as never fell from his mouth, *&c.* And now all is well, and *W. B.* as whole as a fish. Though others think for all this, that *it may be* he doth not detest it, and *it may be* those words did fall from his mouth, and the Brachygr—— (the hard word sticks in my throat) *it may be* did not abuse him; or rather it is certain they did not; otherwise he might have heal'd himself before this, in a better manner than this Quack can do; by assuring us in two or three downright words, that no such thing fell from his mouth.

N. C. I think, to say the truth, this is a pittiful *Salvo*.

C. It is just such another; when to

excuſe the Sawcineſs of ſome mens Prayers, he pertly and confidently replies, *I know Nothing to the Contrary*, but that your Miniſters do miſcarrry in their Prayers as oft or oftner than the *N. C.* q Pag. 97. do *q*, and then he hath done the feat, and ſet them as ſtraight as an Arrow. As if I ſhould ſay, I know nothing to the contrary but that *Philagathus* his wife beats or ſcratches him every day, and makes him wiſh himſelf a Batchelour again, though never ſo ſtale.

N. C. I beſeech you throw away this Vial of *Balſam*, which is no better than a Tar-box, and very much offends me.

C. And will never heal, you ſhould have added, his Error about *St. David*, who, do what he can, was not the man that killed *Goliah*, but a younger and leſſer Saint than *St. Patrick*. He muſt find ſome other Drug to cure Ignorance or Diſtraction of Mind: and he was certainly then in ſome ſuch raving fit as that, wherein he met with *Pontius Pilate*, and took him for a Believer. Nay he was in good earneſt; and brings many arguments to prove that he had r Page 65, 66. *real and ſtrong perſwaſion that Chriſt was the Son of God, and Saviour of the World.*

D

Do you hear, ſaith he, you the *Author of the Friendly debate*, who have been Preaching two years (as hath been ſaid *s*,) why men ſhould believe. Do you know what a Believer is? Have you learnt to underſtand your Creed? I will prove that *Pontius Pilate* was as good a Believer as any you will make, according to your Doctrine. To this purpoſe he dreamt in that fit.——

s Pag. 121.

N. C. But he hath rub'd his eyes, you muſt know, ſince that, and ſees he was miſtaken *t*.

t *Preface*, P. 35.

C. Are the *Ordeal*, the *hot Coulters*, the *Plough-ſhares*, the *Noli me tangere's*, and all the dangerous things he ſpeaks of *u* vaniſhed too.

u Pag. 2. *of the Book.*

N. C. Yes, they are ſhier gone: He fears them not, for they were only in his imagination *x*.

x Pag. 37. *of the Preface.*

C. Then he begins to come to himſelf, as *Don Quixote* did before he died: and though he be as yet but half awake, (for he only remembers that he *ſomewhere aſſerted* Pilate *to be a Believer*, he cannot tell well where) yet he may in time recover his perfect ſenſes, and recant all that he hath ſaid: Eſpecially if ſome friend will be at the pains to rouze him; as, I have reaſon to believe that he

was beholden for this little illumination, to some honest *Sancho* or other: who alway talkt more soberly than *Don*, and would never believe the Windmill to be a Giant, nor the innocent Muttons to be monstrous devouring Pagans, coming to fight against the Christian Faith. When the Enchantment is finished, it is to be hoped he may be in as good a mind; and so we will leave him, and prosecute his innumerable follies no further.

N. C. You will do him and me too a great kindness: for I am weary of it.

C. But if some School-boy about the Town should take the toy in his head, to finish the History, How can I help it? Or if some young Freshman in the University shall take him to task, and belabour him as the *Yanguesian* Carriers did *Don Quixote* with their Truncheons, in the Vale of Pack-staves; or toss him in a Blanket, as, the Play-some Clothiers did *Sancho*, till mere weariness constrain'd them to give over: he must thank himself for it, who would needs be so boyish, and play with words in such a childish manner, that it would sorely indanger the Posterior's of a Lad in the *Kings* School at *Westminster*, who should

ſhould be caught at ſuch deſpicable ſport.

N. C. I hope you will be ſo civil as not to ſet any young Wag upon his back.

C. No indeed, I love not the ſport ſo well. But if he continue at it, or any other imitate him; then I would deſire that gentle Youth, who ſhall entertain us with the Hiſtory of ſuch adventures, that when he ſets before us the *Onions*, *the Anchoves* & other *Sauces*, which *Philag.* commends[y], he by no means forget the *Parſnips*[z]: a rare kind of ſauce, which hath this admirable property; that if they be eaten by *Non-Conformiſts*, and prove windy in their Guts; the *Conformiſts* ſhall crack and ſtink for them.

N. C. Foh! I doubt he will jerk him terribly for this conceit.

C. I have a fancy comes into my mind of a more proper puniſhment for him.

N. C. What ſhould that be?

C. The ſame which the *Cavalier del Febo* ſuffered when he was taken in a ſnare.

N. C. I underſtand you not.

C. A ſecret Author, of no ſmall credit, tells us, that they gave him a Clyſter of Snow-water and Sand; which made ſuch work in the poor Knights entrails,

y Pag. 50.
z Pag. 52. *Private perſons expect ſome Sawce, as might be Parſnips; yet ſuch windy things muſt be eaten temperately by N.C. for fear of ſuch Cracks as you are, that will publiſh them with an ill report.*

entrails, that it had gone very ill with him, had he not been succoured in that great distress, by a wise man, and his very great Friend:

N. C. He being a *Doctor*, can cure himself. But I pray for my sake pass by these things, the *Bull*, the *Calf*, the *Milch-Cow*, the *Dairy* and all the rest *a*.

a Preface, p. 28. *and Book*, p. 30.

C. There, he would tell you, lies the very Cream of the Jest.

N. C. I beseech you, let *Cream* and *Cheese* go too; and now look upon him as a sound man, that is restored to his right understanding again.

C. I have done: and wish with all my heart he may never hear more of this from any body else.

N. C. If you have done, and will be serious, I will ask you a few Questions, which, me-thinks, concern you very much.

C. Let's hear them. You shall see how solemn and composed I will be.

N. C. You cannot deny but that he discourses very orderly sometimes, and its thought hath touched you to the quick. What say you, Do you not feel your self sore with the wounds he hath given you?

C. You

C. You begin to be pleasant, now that I have done.

N. C. I think you have infected me a little; but I intend to propound some things very soberly to your consideration, wherein he is said to have confuted you: hoping you will give me as sober an Answer.

C. I promise you to consider every thing as gravely and as impartially as I can; to answer you also without any puns, which he calls jests, in which I dare not vie with him. And, to speak plainly, it is a thing much below me; besides, that his wit is so despicable, as I told you, that there are boys of 17. and of no great parts neither, who are much superiour to him. I will endeavour also to speak pertinently to the business, and not ramble as he doth. We will have no great Volume neither, for I know he can write Books with most men for a Wager: A *Martyrology b:* I make no Question, as big as Mr. *Fox's*, and that in a short time, and with no mean shew of Learning. For as for the Stories; it is but taking up all the Reports he meets withal in the Streets, and sending Messengers to all the Coffee-houses, and Letters into all parts for

b *See* Pag. 237.

the Country Tales, and that work is dispatcht. And then for a ſhew of Learning there is nothing need be done (as a Friend of the Author of *D. Quixotes* Hiſtory told him) but only to bob into the Book ſome *Latine* Sentences, which he knows already by rote, or may eaſily get without any labour. As for example, when he Treats of Liberty and Thraldom, he may cite that, *Non bene pro toto libertas venditur auro*; (You underſtand it, I ſuppoſe, or at leaſt believe it is Scholar-like.) If he have occaſion to mention Death, he may have recourſe to that, *pallida mors æquo pulſat pede, &c.* A notable ſentence, and very well known ever ſince *Horace* his days. If of the inconſtancy of Friends, *Ovid* is at hand with his Diſtich, *Donec eris felix, multos &c.* If of Love, He is ready to befriend him with his *Hei mihi quod nullis, &c.* I need not recite the reſt, nor tell you that there is an honeſt Book called the *Grammar*, that will furniſh him with *Dirnit, adificat, &c.* and an hundred more ſuch like rarities. As for other leſſer ſhreds and bits every School-boy hath them at his fingers ends: The common phraſes alſo (as *ad nauſeam uſque, &c.*) they are

ſo

ſo familiar with this Author, and he hath contracted ſuch an acquaintance with them, that they will all run to him at an hours warning, and will leave me never an one to aſſiſt me. Therefore I ſhall of my own accord wave them all, and deſire them to ſtand by, or go into whoſe ſervice they pleaſe; intending to ſhift as well as I can without them. Now what have you to ſay? I am not only a ſingle perſon, as you ſee, but quite naked and diſarm'd of all thoſe weapons wherewith he is ſo well appointed; ſo that you may hope to prevail, if Truth cannot defend me. And that I proteſt is the thing I will contend for, not for Victory.

N. C. Come on then: Say well, and do well. How can you defend ſo much as the *Title* of your Book? Are you a friend to thoſe whom you cannot endure within five mile of you *c*; but urge the Law againſt them?

c Pag. 4 of his Book.

C. You have anſwered your ſelf, and and would have called him *carnal*, I am ſure, ſhould One of us have askt you ſuch a Queſtion. Do you that are ſo *Spiritual* underſtand no other kindneſs but what is done to your Bellies? I love you ſo well, that I would have you Innocent;

nocent; and am such a Friend to you, that I desire to see you at the widest distance from any sin.

N. C. Pray stay Sir; your kindness is much suspected. If I should propose some such question to you as Christ did to *Peter. Simon loveſt thou me?* you durst not say, thou *knoweſt I love thee* [d].

[d] Ib.

C. No indeed.

N. C. Did not I tell you so.

C. I think I may conclude without any offence, that you are not yet so knowing, as to search the heart. Your *Philag.* indeed supposes our very souls lie open to you; else, why doth he endeavour to satisfie me [e], *that he doth not know himself to have ever received the least injury from me in deed, or word, or thought?* But you must pardon us if we be of another mind, and cannot appeal to you as St. *Peter* did to Christ. If you will judg of us by our words, then I can more than say, I can protest that even those Debates were writ in kindness to you, and he ought to have thanked him that told you of your faults, had you any mind to amend them. I protest also, that I had no respect to any particular person in that passage, which he thinks so full of deadly poy-

[e] Preface, pag. 1.

poyſon *f*; and therefore it was the aking of his own Tooth that made him ſnap at me. But why do I ſpend the time in ſuch trivial things as theſe? The Prefaces to both my Books might have ſatisfied any unpaſſionate Reader, what my intention was. But he very fairly takes no notice of them, leaſt they ſhould have made him throw away a great deal of the civil languge he had to beſtow upon me. And for as good a reaſon, I make no doubt, he over-lookt the *Continuance of our Debate*, becauſe it would have undone a good part of his Book, which is there already anſwered *g*.

f P. 4. of the Book.

g *As about the non-execution of Laws; ſharpneſs, ſcandal, and many more too long to number.*

N. C. I muſt not let you paſs thus with the Reputation of good Nature. It was not kindly done of you, to bring in the *N. C. uttering ſuch words as make the King to be a Tyrant* h.

h P. 8. of his Book.

C. As *imply* you ſhould have ſaid. But I pray tell me, What ſhall be done to this falſe tongue'd *Philagathus*, who tells us in another place very boldly, that *I bring in the N. C. ſpeaking Treaſon, even ſaying, that the King is a Tyrant*? Will you never leave this Trade of Lying?

N. C. You muſt paſs by that.

C. If he had not told the world an hundred Lies more, I ſhould not have taken

taken notice of it. As to the thing he charges me withal; I did but ſet down thoſe words, which more beſides me have often heard, and ſuppoſing they were raſhly ſpoken, without conſideration of what they implyed, let them go with that Confeſſion. What greater Candor could he deſire? and what reaſon was there for his pains to excuſe the *N. C.* from judging the King a Tyrant? ſave only that he was glad to ſnatch an opportunity to praiſe, as well as he could, the mercy and clemency of his Majeſty towards them. But I believe I ſhall make him wiſh he had held his tongue, and ſpared his ill-favour'd and ill-contrived Rhetorick. For firſt he only tells us that the *Sober Non-Conformiſts* are far from thinking the King
i Ib. p. 8. a Tyrant *i*. It ſeems there are ſome ſo madd and deſperate as to be of the contrary opinion. And how many who can tell? or what may be the iſſue of it?

N. C. For the love of God, be not ſevere againſt that ſlip. Or let the *Sober men* make an amends for their defects: ſince *it is poſſible* they love his Majeſty more than you.

C. And *it is poſſible* they may not love

love him at all. Was there ever such a wretched Orator to plead any mans cause in so great a matter as this? Would any man of wit have apologiz'd for his Friends with his, *it may be's*, *it is possible*, *for any thing I can tell*, and such like words with which his Book abounds?

N. C. Whatever his words are, he doubts not, as you may see, but that *N. C.* have a greater Sense of his Majesties mercy than *C.*

C. Why so?

N. C. Because they have been so great offenders.

C. Did ever any man hear such Reasons? Do we find, that they to whom much is forgiven commonly love very much? Are there no ungrateful wretches in the world? Or, Hath it not been the constant complaint, that the most are insensible or forgetful of benefits? And doth not one refusal of mens desires often blot out the memory of all former grants of grace and favour?

N. C. You forget our *Saviours* words which he quotes.

C. As he doth a number of other Scriptures nothing to the purpose. *They to whom much is forgiven, will love much,*

if

if they be truly penitent, as that woman in the Gospel was; but, Who shall answer for all these mens Repentance, and that it is never to be repented of?

N. C. Come, let this alone.

C. But pray let us see, whether this very man do not say those things, which plainly strike him out of the number of the *Sober N. C.*

N. C. Will you make him say, or imply the *King* is a Tyrant?

C. You shall hear. How can they be *Martyrs and killed all the day long*, and the *King* be free from that imputation? Do they suffer any thing but according to the Laws? And whose are the Laws I beseech you, but the Kings? Can the Parliament make Laws, or any body else, but only the Sovereign? See now how this rash and desperate man hath intangled himself! *To say the Laws are tyrannical*, he confesses, *is Treason or next to it, because it implies the King to be a Tyrant*, page 8. And yet before he hath done, he says in effect, they are tyrannical; When he tells us *the* N. C. *do think that they, or some of them have been Martyrs by us, and are until now killed all the day long*, nay *crucified by us* k. And

k V. Pag. 229, 230.

that it were no difficult thing to write a doleful Martyrology of their ſufferings, and ſuch as it may be would make my heart to ake l. Would not a ſtranger think if he read this, that they lived in ſome *Dioclefians* days? Doth he not write, as if ſome Pagan Prince, as furious as *Alifamfaron*, reigned over us, in whoſe days there are ſo many Martyrs as would make a Volume? Nay, whoſe cruelty is ſo monſtrous, that he prolongs their torments, and will not diſpatch them quickly? l P. 231.

N. C. Pray do not make your advantage of the word *Martyrs*, he only means ſufferers for their Conſciences, as he tells you in the place laſt cited.

C. Why then doth he uſe that word, if it be not to procure glory to you, and hatred to us? Cannot he ſpeak in ſafer Language that needs none of his Expoſitions? And what do you think the People underſtand by it, in whoſe mouth he firſt puts theſe phraſes of *Martyrs* and *Martyrologies*, and then *at laſt* tells them *in Latine*, what may be excepted againſt them? What doth he himſelf mean, when he tells of ſuch ſufferers as *are killed all the day long?* or, How ſhall the King avoid being thought another

another *Pharaoh*, if, as he ſuppoſes
m P. 148. *they are in an Houſe of bondage* m? Inſomuch that, as he tells us, with open mouth, *both King and Parliament are clamour'd upon up and down the Nation for undoing the Families of many hundreds of*
n P. 236. *godly Miniſters* n. Is not this a Sober Non-conformiſt; and a moſt excellent Apologiſt for his Brethren? I pitty him with all my ſoul, and wiſh I knew how to Apologize for him. The moſt that I can ſay is, that theſe are words of courſe, wherewith you were wont to rail in former times, and he hath not yet forgotten the old language. *We re-*
o *Letter of the Gen. Aſſembly to the Aſſembly of Divines, Auguſt, 1643.* *joyce*, ſaid the General Aſſembly o, *That Chriſt at laſt hath created a new thing in* that *Land, in calling together, not as before, a Prelatical Convocation to be Taskmaſters over the people of the Lord, but an Aſſembly of godly Divines, minding the things of the Lord.* And the Independents ſaid the ſame to theſe godly Divines, or rather made them worſe than thoſe ungodly *Egyptian* Biſhops.——

N. C. Pray forbear ſuch odious words.

C. Can you make any other Conſtruction of what they write? but as I was ſaying, the Independents upbraided them,

them, *p* that they could not reſt ſatisfied with being *free* as their Brethren, but laboured to become *Lords* over them; *which is juſt*, ſaid they, *as if the* Iſraelites *after the* Egyptian *bondage had become Taskmaſters in the land of* Canaan *one to another. But that it is more in them, who have been better inſtructed by our Saviour to do to others, as they would that others ſhould do to them.* Thus you talke in time paſt, and if you had forgotten this Language, we would never have remembered it now. But ſince it is ſtill at your tongues end, and you perſwade one another you are ſtill in an houſe of Bondage; we muſt deſire you to be more reverend to your Sovereign, and uſe him a little better than you do your fellow Subjects.

p *Toleration juſtified, in Anſw. to the* London *Miniſters Letter to the Aſſembly*, 1646.

N. C. Doth not he acknowledge his *clemency and benignity; and call him upon that ſcore, the breath of our noſtrils ſo far forth as we breathe, or hope to breathe in a free air?*

C. If you read his words, he hath ſo many limitations, that they ſpoil all. They account him, ſaith he, *in that reſpect* to be, *as it were*, the breath of their noſtrils, *ſo far forth* as they breathe or hope to breathe in a *free*

air. Would to God he would go to School somewhere, and learn to speak plainer, or rather to hold his tongue. For this, and some other things, make many suspect that all these fair words are but like *Mercuries* Pipe to lull *Argus* asleep. If you breathe not in a *free* air, or if you have not *hope* of it, if he be not kind to you, and do not as you would have him; then away goes the *breath of your nostrils* in a whif, according to this Writer. And I must tell you, that notwithstanding all the Clemency he here talks of and seems to be thankfull for, he plainly affirms before he concludes that there are those out of whose heads this conceit can hardly be beaten, *That they had never enjoyed the peace they have, but that God gave us trouble and interruption by the Plague, Fire, and Sword* q, and he adds; *But a word to the wise.* You understand his mind, its like better than I, who can make no sense of it but this; That they are beholden to *Plague, Fire,* and *Sword*, not to his *Majesty* for the peace they have enjoyed.

q Pag. 112.

N. C. You make very harsh Interpretation: sure no body hath such thoughts.

C. This is no new thing, but it hath

of old been the way of ſuch diſſatisfied people to ſeek how they might work upon our diſtreſs: and then, notwithſtanding all their good words, to pretend a neceſſity they ſhould be favour'd. Thus, I remember, in *Queen Elizabeths* days, they made long Diſcourſes, to ſhew how they prayed for her *Majeſty* in the buſineſs of 88. though, as Dr. *Sutcliff* r replyed, *their tumultuous praying and prating in thoſe times did rather diſcourage than incourage any.* And then at that very time did *Martin* frame his ſeditious Libels, and then others preached ſeditious Sermons; nay, *Martin* ſenior profeſſed that when the Enemy was ready to aſſail us, there were an hundred thouſand hands ready to ſubſcribe the Supplication of the Puritans at home. *Which*, ſaith he, *in good policy (we being in fear of outward force) might not be denyed nor diſcouraged.*

r *Anſwer to a certain Libel Supplicatory, &c. Printed 1592. pag. 54.*

N. C. No more of *Martin*, I entreat you. We had too much of him the laſt time, and indeed have too much of this.

C. He may thank himſelf, who, like *Chaucer*'s Cook, would needs be buſie where he needed not, taking much pains for which neither ſide will think themſelves beholden to him. The Obſer-

vation of *Solomon* should have been remembred by him, which might have kept him from medling with things he could not manage; *That as a thorn goes into the hand of a Drunkard, so is a Parable in the mouth of a Fool*, Prov. 26. 9. For a Drunkard, (saith a famous person) taking a thorn into his hand to strike his neighbour, hurts himself with it; and a fool pierces himself with the words wherewith he thinks to prick others.

s *Bishop of Galloway in his Defence, 1614. Pag. 32.*

N. C. It is thought he hath prickt you to the quick in his next exception, against your Exposition, *of the Demonstration of the Spirit and of Power.*

C. I have heard indeed, that many of you think, he hath foil'd me there; nay, given me a deadly wound that cannot be healed. Alas! Good men. I pitty his Ignorance, very much, and their credulity. If bold *Bayard* (to use the words of a learned Prelate *t*) were *armed with* David's *spirit and fortitude, who could stand before him? But if his whole strength consist in wording and facing only, What can it avail an Ape to conceive himself to be as strong as a Lyon?* Though he make a shew, and fall on, as if he would tear all in pieces; he will soon discover

t *Bishop White Answer to a nameless Pamphlet, 1637. Pag. 18.*

diſcover his weakneſs, when you come to grapple with him. I will cloſe with him therefore, if you pleaſe, and try the force of this confident Gentleman. And I will paſs by his miſ-repreſenting my words, becauſe it is a thing ſo uſual with him, that he muſt have a pardon for it of courſe.

N. C. He will never believe it, unleſs you ſhew it, at leaſt now that you firſt charge it on him.

C. If you will have it ſo, then obſerve that he tells you, u *I doubt that Miniſter is not ſpiritually inlightned, who expounds thoſe words otherwiſe than of the wonderful gifts of the Holy Ghoſt.* Which is falſe; for I ſpeak there x of ſome other words of the Apoſtle, *viz. the ſpirits ſearching the deep things of God which the natural man cannot diſcern.* But, though it be a bad Omen to ſtumble on the very Threſhold; yet, this is a trifle in compare with the reſt that follows. For *firſt* there is not one of thoſe Authors he cites, as far as I can diſcern (except the firſt whom we will examin by and by) who underſtands by *Power* any thing elſe than the gift of *Miracles*: and that was the thing I am there ſpeaking of (though he, as his manner is, ſlips it

u Pag. 9.

x P. 5. of Fr. Debate.

over) *Powerful*, not *Spiritual* Preaching. By *Spirit*, indeed, some Interpreters understand something else besides the rest of extraordinary gifts which I mentioned.

N. C. Why do you say *some*, the *stream of Interpreters* runs contrary to you.

C. I know he saith so, *p.* 10. and it is a remarkable instance of his ignorant boldness. For where, I pray you, doth this *stream* begin? If you go up toward the Spring-head (if I may so speak) and follow the stream all along from the Apostles time (as high as we can find it) the current will prove to be against him. But his *stream* begins at *Peter Martyr*, who is the most ancient Writer that he hath perused. An excellent person indeed; but we ought not to go to him as the Fountain of our Knowledge, nor think our selves learned when we can alledg his Authority. For this will be to make our selves as ridiculous as *T. W.* who Preaching about the Day of Judgment, thus concludes his use of Perswasion to Christians to believe this Truth. *Peter Martyr* tells us, *That some of the Heathen Poets have written, that there are certain Judges appointed* (Minos, Radamanthus,

manthus, *and others*) *to examine and punish offenders after this life* y. Whereby I perceive *Peter Martyr* is the top of these two mens learning, both for the Ancient Truth, and the ancient Fables. And yet I believe *T. W.* is not well skilled in *Peter Martyr*, but added his *others* of his own head; for we never read but of one judge more, whose name, if you will know it, was *Æacus*: And before I have done, I shall make this man also as sick of *Peter Martyr*, as he was when he vomited (save in your presence) in my very face.

y *Morning Exercise Methodised*, Serm. 25. p. 615. 1660.

N. C. But what say you to Dr. *Featly*, who leads up the front of the battle?

C. I see his Name, but where shall I find his words?

N. C. In the Assemblies Annotations on the Bible.

C. The Authors of those, he tells us not without a brag, were *N. C. p.* 55. Now I am sure the Doctor was none: and therefore either here or there he hath overshot himself. I am afraid he will fall in love hereafter with that Figure which is so odious to him; and if you please, we will allow him the benefit of it, and let him make himself whole, with one of his hard words, call'd

Synecdoche. Let us here what Dr. *Featly* says.

N. C. He preached so, that his Doctrine wrought powerfully in the hearts of his Hearers. This he gives us for the Apostles meaning.

C. But second thoughts are usually better than the first, and he immediately adds (which this man suppresses) *or, by the Demonstration of the Spirit and Power, he means the evident Confirmation of his Doctrine by the gifts of the Holy Ghost, and the signs and wonders which he wrought among them.* And this indeed is the ancient Expolition, to which he was pleased to Preface with that of some of the modern Writers. For *Origen*———

N. C. Will you take no notice of Doctor *Hammond* whom he also quotes?

C. There is no need, if, as this man tells us, his Expolition be the same with *Origen's*: unless it be to shew how lamely he reports it. For his Opinion is, that by the *Demonstration of the Spirit* may be meant, not only the proof of Christian Religion from the old Prophecies (which, I must tell you, was by an infallible Spirit bestowing an extraordinary gift, call'd *Prophesying*, and mention'd by me in my short Paraphrase)

Phraſe) but alſo the deſcent of the Spirit on our Saviour at his Baptiſm accompanied with the voice from Heaven, together with the Spirits deſcending afterward on the Apoſtles, and by their Impoſition of hands on others alſo. This together with the *power of doing Miracles*, he tells you, may be lookt upon as the Demonſtration of the Truth of the Goſpel, and be the thing that is here meant. I can ſee therefore no difference between him and me. As for *Origen*, I ſhall go for his Opinion only to himſelf. And I remember very well that he tells us, over and over again, there is a *Demonſtration* belonging to the Chriſtian Religion, which is proper and peculiar to it ſelf: A *Demonſtration more Divine* (as he ſpeaks z) *than that of the* Greeks *by Logick and Syllogiſtical Diſcourſe* (in other places he adds, *or by Rhetorick*) *and it is this which the Apoſtle calls the Demonſtration of the Spirit and of Power. Of the Spirit by Prophecies which were ſufficient* a *to work faith in him that met with them, eſpecially in thoſe things which concern Chriſt:* and of Power, by the prodigious, and *aſtoniſhing works*; *which were certainly done, as appears from this Argument among many others, that there are ſome*

z Lib. 1. contra Celſum.

a ἱκανὰ πίστωσιν τοῦ ἐνεργεῖσθαι, &c.

some footsteps of them remaining among those who live according to the Will of the Word. Where by *Prophesie*, if you understand barely the ancient Scriptures, it is plain they were *not sufficient to work faith in those that met with them*, who were first to be perswaded by other means to belive them to be Divine Revelations. And therefore it is most reasonable to comprehend under that word, the New Revelations, or the Infallible Spirit of Prophesying in the Apostles, interpreting the holy Prophets in any Language whatsoever; which accompanied with Miracles and all the other gifts, was a Demonstration beyond all other of the truth of their Doctrine. If we look further into him, we shall better understand him; for in the third Book against *Celsus b*, he repeats the same again, and more plainly than before. *The Preaching*, saith he, at the first founding of Christian Religion was with a *c* power of perswading and bowing mens hearts, but not such an one, as was among those that professed the wisdom of *Plato*, or any other men who had no more than *Humane Nature*. But *d the demonstration by the Apostles of Jesus, being given from God, was credible by the Spirit and Power:*

b Pag. 152. Edit. Cantabr.

c ἐν πει-θοῖ.

d ἡ δ' ἀπόδειξις ἐν τοῖς Ἰησοῦ ἀποστόλοις θεόθεν δοθεῖσα, πίστιν ἐπὶ πνεύματι καὶ δυνάμεως.

Power: by which means their word, or rather Gods, ran ſpeedily and ſwiftly. And again in the beginning of the Sixth Book. e *It is not ſufficient that the thing is true, and worthy of credit, which is ſpoken, unleſs there be a certain power given from God to him that ſpeaks,* &c. which conſiſted not in meer words ſure, but in deeds; the Spirit of God working in the hearers hearts by the means of thoſe miraculous gifts. You may find this place cited twice more in his *Philocalia* f, where he expounds it to be *a Cæleſtial, or rather Supercæleſtial power, whereby their Preaching was demonſtrated to be true.* All this makes it plain, that he underſtood the word *Demonſtration* in a proper ſenſe, for an evident proof of Chriſtian Religion, and that it was nothing elſe but the Supercæleſtial gifts wherewith they were endowed. And by this you may ſee I had ſome ground for my confidence, having obſerved theſe things long before I wrote my Book. But if you proceed further to St. *Chryſoſtom*, he contracts the ſenſe, and determines the words wholly to Miracles. *Tell me*, ſaith he, *who is there, that ſeeing the dead riſe, the Devils driven out, would not receive the faith? but becauſe there*

e *Alledging the ſame words.*

f Cap. 1. & Cap. 4.

there are cheating Wonders (as those of Jugglers) St. Paul *removes this suspicion; for he doth not simply say Power, but first the Spirit, then Power: signifying that the things which were done were spiritual* *. *Oecumenius* writes to the same purpose; and *Theodoret* plainly makes them both one. *The Wonder-working of the Spirit witnessed to the Preaching: and the Apostle most appositely joyned with the weakness of their suffering condition, the Power of the Spirit.* And so St. *Hierom*, *He would not dispute with them, least they should think he came to teach them some new Philosophy, but he shewed them Wonderful Works and Miracles.* To whom you may add St. *Ambrose*; "Since foolish things, "saith he, dressed up with words (though "weak in virtue) appear as if they "were wise; God would not have his "Preaching commended by the Testi"mony *of words*, but of *Power*; that the "foolishness of the Word (as it was "judged) might demonstrate it self by "the *deeds* of wise Men, being founded "after a *Spiritual Manner*.

* Beza follows this Exposition, making Spirit and Power, one thing expressed by two words; so Estius also among the Papists.

g Θαυματουργία.

N. C. It will tire us to follow the stream any further, and I see already which way it runs.

C. I may

C. I may ſave my ſelf the labour, if this bold Undertaker will believe Maſter *Calvin* (whom he much commends, but cares not to imitate) who, as became a knowing and an honeſt man, expreſsly acknowledges that *Moſt* reſtrain theſe words to Miracles *h*. Why do you ſhrug?

h Demonſtrationem ſpiritus & potentiæ; ad miracula reſtringunt.

N. C. I ſee what is like to become of my good Friend *Philagathus*.

C. Never trouble your ſelf. He can prove, if need be, that *Moſt* ſignifies *few* or *none*. *Muſculus* indeed tells us, that this word *Power* in the Evangelical Hiſtory, is in a manner *Alway*, uſed for Miracles: and under theſe two words he comprehends *all that the Spirit wrought in and by the Apoſtles, and their Preaching*. Which, methinks, is excellently expreſſed by *Arias Montanus*: He proved what he ſaid, *by the manifeſt power of the Holy Ghoſt given by Chriſt to thoſe that believed, and by the efficacy of healings, and other Divine Signs*. Nay, his great Friend *Peter Martyr*, whom he makes us believe he conſulted, is pleaſed to ſay little leſs than Mr. *Calvin*, that there are *very Many* who reſtrain theſe words to Miracles and Prodigies, which *Paul* wrought *i*. What he thinks of their

i Permulti ſunt, qui hæc ad miracula contrahant & prodigia, quæ Paulus edebat, &c.

their opinion, you ſhall hear preſently. Let us firſt hear what *Face* hath to ſay to me. *The ſtream of Interpreters run another way* k, *It is the ſenſe wherein moſt Divines do conſtrue it* l. *You have the confidence to oppoſe the body of Interpreters* m; and give us an uncouth and lewd acknowledged Interpretation *n*: *an Interpretation that deſerved not to be once mentioned in oppoſition to others* o: Bravely ſaid, bold Bayard! and like a blind B. that fears no colours! Stand to't ſtoutly, and rub thy fore-head hard; for within that ſkull of thine is more contain'd than in all the world beſide: A whole Body of Interpreters is lodged there, which Mr. *Calvin* himſelf never ſaw. There is a depth of Learning, that no body knows, running in the wide Chanel of thy Brain.——

k *Sober Anſw* p. 10.
l Ib.
m Pag. 11.
n Pag. 122.
o P. 197. *and* pag. 279. *the General current of Interpreters.*

N.C. You had better have ſaid, the wide Crack in his brain.

C. We have done with that merriment. And you may rather ſuſpect a crack in his Conſcience. For how durſt an honeſt man preſume to abuſe the world on this faſhion? Who, but a man of a debauched Conſcience, would repeat a thing ſo often, and with ſuch aſſurance of which he had no competent know-

knowledg? How will you excuſe his Hypocriſie who commends his own *Moderation and modeſty*, in this and another Book, and yet takes upon him publ ckly to contradict and controle another without any ground? nay, to diſparage him all he could, and charge him with *vain confidence* p and *peremptorineſs*, when he himſelf had no other ſupport, but wrote groſs untruths out of his own imagination? Methinks he ſhould hide his head for ſhame, and not appear in the open ſtreets; unleſs he be of the Sect of that Philoſopher in *Lucian* *, who profeſſed to teach men above all things *to be impudent and bold, to bark at every thing without diſtinction, to throw away all modeſty, and blot all bluſhing quite out of the face. For this is the Art, ſaid he, to arrive at glory in a more compendious way than by Education, Study, and ſuch like trifles. If thou beeſt an Ideot, a Maſon or Bricklayer, it is no hindrance why thou ſhouldſt not be admired, if thou haſt boldneſs enough, and canſt rail with a good grace.*

p *Sir, this vain confidence of yours, doth juſtly provoke me,* &c. p. 11. & p. 279. *bewail your peremptorineſs,* &c.

* In his Sale of Philoſophers.

N. C. He is none of thoſe, I'le paſs my word for him: though he be a little too forward.

C. A little too forward! very gently ſpoken, and like his *great moderation*, when

when he acknowledges any fault in his Friends. If he be capable of amendment, I will make him less forward, for I have not yet done with him.

N. C. You will be too tedious.

C. I cannot help it. I must make a thing as plain as A B C to him, or he will never see it. I pray desire him to consider where his eyes, or his honesty were, when he told us that *Peter Martyr* and *Marlorate, both do find fault with them who restrain the meaning of the place to Miracles, and speak as if they did miss the main scope and intent of the Holy Ghost in that Text* q. Let him wash his eyes and look once more (if he ever lookt at all) into *Peter Martyr*, and blush——

q Pag. 9.

N. C. Why should you Question his consulting *P. Martyr?*

C. Because he is so far from passing any censure on those who are of this opinion, that after he had told us, *Very many* restrain these things to Miracles; he adds immediately, *which perhaps is not beside the truth* r. This makes me think that your forward *Phil.* made a shew of greater learning than he was guilty of, and that he went not so high as *Peter Martyr* where the stream

r Permulti sunt qui hæc ad miracula contrahant, &c. *quod fortassis non est a vero alienum.*

ſtream is againſt him, and a *very great* one too, but contented himſelf with *Marlorate* alone, as if he were ſome *Sea* into which the *ſtream of Interpreters* emptied it ſelf. He indeed thus reports the ſenſe of *P. Martyr*, *Many reſtrain theſe to Miracles, but the former ſenſe agrees better with the purpoſe of* Paul *s*. But he ought not to have truſted this Abridger of Books, who as he tells us nothing out of St. *Ambroſe* and *Oecumenius*, (which are two of the Authors he gathers out off, and are of a contrary mind to him) ſo he wrongs *Peter Martyr*, who doth not ſay, there is *another ſenſe that better agrees*, &c. but only adds after the words laſt cited, *But I more willingly take in that energy whereby the Spirit ſpoke through his holy breaſt* t, &c. What think you, is this a man fit to write Books, and inform you in the truth, who takes things on truſt, and at the ſecond hand? How many things, may you juſtly conceive, doth he obtrude on you in the Pulpit for certain truths, which are notorious falſities, who thus in Print belies Authors, and runs away before he knows their ſenſe? Nay, openly tells you, that the *Moſt* ſay a thing, when *one of the beſt Expoſitors in the world*, *in the*

s Permulti hæc ad miracula reſtringunt, ſed prior ſenſus inſtituto Pauli melius quadrat.

t Sed ego lubentius complector ἐνέργειαν quâ Spiritus, &c.

confession of all men u, if you will believe himself, affirms that the *Most* say quite contrary.

N. C. You must consider that he wants Books, as he tells you in the Preface.

C. Then he ought not to have been so *peremptory*, as if he had read all Authors: and what he bids me do *x*, is become his own duty, who ought to do a severe Penance for his Presumption, his vain Ostentation of Learning where he had none, and his deceiving the poor people with mere *wording and facing* (as was said before) against a notorious truth.

N. C. I am sorry he did not repair to some Booksellers shop, which I suppose, are all furnisht with *Calvin*, *Musculus*, and *Peter Martyr*.

C. How should he write such a Book in six weeks time and less, if he had been at that pains? He hath a better Shop for his purpose in his own Brains, where he can furnish himself with all sort of Ware, without any trouble at all. *There* are *Comments* and *Histories* good store, and a certain *Worm* of such an admirable property, that it doth not so much feed on them, as feed them and nourish them continually. And the truth is, I do not see what good those Authors

u *They are his own words of Mr.* Calvin, pag. 121.

x *Bewail your peremptorines &c. speaking of this place*, pag. 279.

Authors, you mention, would have done him, had he gone to consult them. For either he is so giddy-headed, or loves so much to pervert mens sense, that he scarce ever conceives any thing aright, but abuses others as well as me. *Marlorate* himself cannot find fair dealing with him, who speaks in milder terms than he, as you have seen; and being but a reporter of other mens sense, ought not to have been alledged at all distinct from them. But he had a mind to make a noise with as many learned *Names* and *words* as he could find, having little else to credit himself withal. For why, I beseech you, did he give us *Erasmus* his gloss on the place (if you can believe him) in *Latine* only, when all the rest is *English*? For my part, I believe he could not construe his words, nor understand the true meaning of them, but put them in to vapour withal. You may know, if you please, that they are not his gloss upon the place, but only upon one word, not at all to our business. For they are not in his *Paraphrase*, but in his *Annotations*, where he is not expounding the words, *Spirit* and *Power*, but that, which we render *Demonstration*: which he would not have

so translated; but, with the *Vulgar*, *Ostension*, or rather *Ostentation*, i.e. *shewing* and *declaring*, y so the Apostle calls it, saith he, *For as much as the Apostolical Spirit is in the thing it self represented and declared.* What is this to his purpose? I make no doubt he himself could not tell, but, to make a vain shew of Learning, down it went without any meaning.

y Paulus ἀπόδειξιν appellat, cùm ipsâ re præsentatur ac declaratur Spiritus Apostolicus.

N.C. Pray *English* it for us.

C. So I have; and this is the meaning, as far as I can judg, that the Spirit of the Apostles was sufficiently shewn and made manifest by it self; and there needed no other proof to declare it to be Divine. Which makes so much to my purpose (for how could it shew it self to mens satisfaction, but by the Miraculous gifts?) that if he had understood it, he would have thrown it away. And let it stand aside, if you will; for another reason which he might have found in *Beza*, an ordinary Book, who confutes this Exposition of the word z as not apposite to the place; it properly signifying, saith he, *a proof which renders a thing evident, or demonstrates it from certain and necessary reasons.* Such were the Supernatural gifts of the Holy-ghost: But the making men of our belief, and perswading

z Ἀπόδειξις.

ding them to receive what we say, *is no certain and necessary proof*, that we speak nothing but the Truth. No man can affirm that, who considers any thing; and therefore the *Apostle* speaks of such a sensible demonstration or proof; as I mentioned, without which they could not know certainly that there was a Divine Spirit in the Apostles. So the word is plainly expounded, *Act.* 2. 22. *Jesus of Nazareth, a man approved* * *among you, by Miracles, Wonders and Signs*, which God did by him, *&c.* From whence I gather, that the thing whereby he *approved* himself to them, or *demonstrated* he was of God; was the very same whereby the Apostles demonstrated his Religion, *viz.* Miracles, Wonders and Signs; all the gifts of the Holy Ghost.

* ἀπο-δεδεγμένον *demonstrated to you to be of*

N. C. But do not the *Dutch* Annotators expound it otherwise.

C. They seem to understand by *Spirit*, the secret operation of the Spirit in mens hearts, though by *Power* the same that I do. In which they follow *Erasmus* in his Paraphrase: and *Theophylact* hath something to the same effect, though he presently betake himself to the Interpretation of St. *Chrysostom* before named. But how an inclination to be-

leive a thing, or a perſwaſion wrought in me of it, ſhould be a *Demonſtration*, *i. e.* a proof that the thing is true which I am perſwaded of, or inclined unto, is, as I told you, paſt my underſtanding. And therefore having ſuch good company, I ſhall believe, notwithſtanding all his barking, that they were the extraordinary viſible effects of the Spirit either in our Saviour or his Apoſtles, or others who believed, which were the Demonſtration, by the means of which the Holy Ghoſt convinced the underſtandings, and bowed the wills of unbelievers to become Chriſtians.

N. C. I thought *Grotius* only had been on your ſide: and *Philagathus* tells us, he *perceives, if* Grotius *be for you, as if it were God himſelf, you are ready to ſay* a Pag. 10. *who ſhall be againſt you* a. *As if you were bound to ſwear whatſoever* Grotius b Ib. b *ſaith.*

C. I remember his words; and they are another notable Demonſtration of the Hypocritical modeſty, that is, the ſhameleſs boldneſs of this man, who will venture to ſay any thing, merely out of his own head, which he thinks may diſgrace me; and indeavour without any proof, to make the world believe, that

that I pin my Faith on *Grotius* his ſleeve, and make him inſtead of a *God*. This he repeats I cannot tell how often, (as he ſhall hear anon with a witneſs) and, I will repeat it too, only out of that great forge, where the reſt of his Book was wrought, his own imagination. For I proteſt ſincerely, it is more than I know, if that be his Interpretation which I gave you: nor did I in all my life, to my beſt remembrance, conſult with him about it. Though, I muſt tell you, if I had; I ſhould in Mr. *Baxter*'s judgment have conſulted one of the five moſt *judicious Commentators* that ever wrote on the Scriptures *c*. But as judicious as he is, in his opinion, I would have you know that I would never have followed him, without more reaſon than his bare affirmation. The naked truth is, that the very propriety of the words, and the drift of the Apoſtles diſcourſe carried me, without any help, to this Expoſition. *Spirit* every body knows who hath ſtudied ſignifies commonly extraordinary gifts. If he will not be at the pains to examine it, I will quote him an Autority for it, which he often vaunts of; and that is Maſter *Baxter*: who tells you, that *he who will*

c Beza, Grotius, Piſcator, Muſculus, Deodat, *Five of the moſt judicious Commentators, I think, that ever wrote on the ſacred Scriptures. Second Poſtſcript. after his Diſput. about Right to the Sacraments*, p. 539.

will obſerve carefully the language of the Holy Ghoſt, ſhall find this word, Spirit, or Holy Ghoſt, is moſt uſually in the New Teſtament taken for the extraordinary gifts of that Age d. As for the word *Power* you heard what *Muſculus* ſaid. But beſide, I have noted in my ſmall Obſervation, that when our Saviour was ſent into the World, he was *anointed with the Holy Ghoſt and with Power*, Acts 10. 38. and that he told his Apoſtles, *as the Father ſent him, ſo he would ſend them*, Joh. 20. 21. From whence I concluded that they were to be anoinred alſo with the *Holy Ghoſt* (or the *Spirit*) and with *Power*, as he had been. And ſo they were; for as at his *Baptiſm* the *Spirit* of God deſcended on him like a Dove (*Mat.* 3. 16.) ſo on the day of *Pentecoſt*, which was the day of their Baptiſm (*Acts* 1. 5.) they were all filled with the *Holy Ghoſt*, propheſying and ſpeaking with tongues (as the *Spirit* gave them utterance) and preſently working a great Miracle upon the Creeple, and with *great power* giving witneſs of his Reſurrection e. This I thought was the *Demonſtration of the Spirit and of Power*, whereby our Lord was approved and demonſtrated in his life time to be the Son of God; and

d *Vnreaſonableneſs of Infidelity*. p. 12.

e See Act. 2. v. 4. 17. 25. Act 3. v 2 &c. Act. 4. v. 33.

and by which afterward they proved his Reſurrection from the dead, and ſo the Truth of his Religion. *Spirit* I take to comprehend, the gift of Tongues, Propheſie, Interpretation of Tongues, and all the reſt, except doing Miracles, which in Scripture is called by the name of *Power*. Thus I obſerve they are diſtinguiſhed, Gal. 3. 5. *He that miniſtreth the Spirit, and worketh Miracles among you, doth he it by the works of the Law?* &c. where all gifts beſides *Miracles* are called the *Spirit*. And the Author to the *Hebrews* ſaith, that God did bear witneſs to the Apoſtles Preaching, *both with Signs, Wonders, and divers Miracles*, and *alſo with Gifts or Diſtributions of the Holy-Ghoſt* according to his own will. Theſe, and ſuch like conſiderations were ſufficient to perſwade me to incline to that ſenſe of the words which I gave you. But when I attended to the ſcope of the Apoſtles diſcourſe, I had no doubt left in me: nothing ſo well agreeing with it (whatſoever this man prates) as that Interpretation. For the *Spirit and Power* is that which proved the Truth of the Apoſtles Preaching better than any Syllogiſms, or artificial Orations could do, which he therefore calls a

Demon-

Demonſtration, in oppoſition to thoſe ways of perſwaſion which deſerved not that name. Now what ſhould that be which was the Reaſon and Cauſe of Belief; Since it is certain, the *Spirit* did not inwardly perſwade men to believe without any reaſon? Could ſome mens belief of the Doctrine prove, that others ought to believe? They might ſtill juſtly ask, how thoſe men came by their faith; what was the cauſe and ground of it? If they ſaid the *Spirit* perſwaded them, How could they tell there was ſuch a *Spirit*, or that a divine power wrought in them, unleſs they ſaw it by its effects, which were the Demonſtration to Unbelievers? If you ſay, it was known by the change of mens lives, the exception againſt that, as no ſufficient proof of Chriſtianity, is, becauſe many who believed were not throughly changed, but ſtill lived ungodlily, even in the *Corinthian* Church: There was ſome change alſo wrought in ſeveral men by mere Philoſophers; and among the *Jews*, before the Preaching of Chriſt, there were many very good men and women. If by *Spirit*, you will at laſt ſay, is meant the ancient Propheſies, (without the extraordinary Interpreta-

tion

tion by the *Holy Ghost*, which appeared many ways to be in the Apostles) that will not do neither as you have heard, unless you will imagine the Apostles preached to the *Jews* only: for that would have been to alledg one unknown thing for the proof of another; and as if we should offer those for Sureties, for whose credit we need Certificates and Pledges. The Question, I say, would still have remained, How do you demonstrate those Prophesies to be Divine Revelations on which we ought to rely?——

N. C. No more words. I am satisfied.

C. And you are satisfied I hope that this is a man not worthy to be credited, and that instead of *Philagathus*, a name borrowed I think from Mr. *Denis* plain mans pathway to Heaven, he deserves to be called *Antilegon*; * a meer Caviller and Contradicter, that loves to wrangle and scold and gainsay right or wrong. The very Spirit of the ancient Sophisters whom *Plato* cals by that name of Contradicters and opposers *e*, & he seems to me to be such a master in the Faculty, that he can shut his eies when he pleases, and fall a quarrelling with any thing that comes in his way. But I hope after this Discovery

* *The name of another person in that Dialogue.*

e In Sophista. Ἀντιλογικὸν ἀνδρα εἶναι φαμέν.

very of his folly, he will cease to prate and outface, and labour to prove what he saith: otherwise I have some hope that none who read this will give him any credit, unless it be perhaps some goslings of his own brooding *f*. Be not angry, for I assure you I have not the least spark of it, nor was he able with all his scurrility to provoke me to kindle against him, all the time I read his Book.

f They are Bp. Whites words to a nameless pamphleter. p. 118.

N. C. You boast a little too much.

C. I must say it, that he and you may know how much I contemn such opposers, who may provoke one to laughter, but not to anger. No not though they should be so unmannerly and clownishly despightful as this rude scholar of that Cynick Philosopher I named is, who professes to have vomited his gall, or, as he calls it, *delivered his stomach in my face.*

N. C. It sticks in your stomach sure, you mention it so oft.

C. He loves repetitions, which make me lay it in his dish again. But, as I was going to tell you, it immediately brought to my mind these words of Mr. *Burroughs g*, and that was all the hurt it did me: There is an odious disease in

g Vindication against Mr. Edwards. *p.* 3.

Nature

Nature, casting up the excrements at the Mouth; which is no lesse noisome than dangerous, and therefore the Physicians call it, *Miserere mei Deus*. Thus exulcerated minds affected with the like malady in *Morality*, being surcharged with superfluity of choler and malice, and not able to contain, break forth into distemper of words, and pour it out in unsavory language; such we must leave to a *miserere*; and if they will not pray of themselves, we must do it for them, and say, *Lord have mercy on them*. That's all I have to say about this to your cholerick *Antilegon*. And if you have a desire, since they say some hold him for a wit, that he should continue to discharge himself in this manner for the service of the cause, I am so little concerned about it, that you may put forth another Petition, and never trouble me, in the language which some of you used against another Gentleman; *that he may have free leave and liberty to run at the Mouth (though it be not natural that excrements (should come up stairs) as long as he pleases; to scribble still without check or controul, because as it is humbly conceived) all the danger of him is want of vent; and the more, he is prohibited the more perhaps*

haps he will do that which he is forbidden by Lawful Authority; and the more he will think himself considerable, if opposed by them whom he rails at h.

h *To the Supream Authority of the Nation the humble Petition of certain peaceable people against &c. 1659.*

N. C. Why do you then meddle with him?

C. You forced me to it, by your continual talking and urging of me; otherwise I assure you I should have despised him and let him alone.

N. C. I confess I had a mind to hear what you could say about this *Demonstration of the Spirit and of Power*, because it was commonly said you forsook the *General current* of Divines in your exposition.

C. Just so *Heshusius* dealt with good *Melanæthon*, whom he boldly accused of *Blasphemy*, and said, he treacherously and prophanely plaid or made sport with the Scriptures, *because he preferred the most antient writers of the Church, before his Authority* i. And you have not forgot, I suppose, what some said of Mr. *Baxter*, because he left the modern opinion concerning the *sin against the Holy Ghost*, though he endeavoured to establish a better in the room of it. But if it will do them any pleasure still to bawl and make a noise, I will give my self no further

i *So* Paulus Eberus *tels us in his preface before his Comments on this Epistle to the* Corinth.

further trouble about this matter, in which I have been too long already. And therefore I will not give my self the like liberty in ripping up every one of his groſs errors and vain braggs, which if I ſhould carefully ſpread before your face, ſo that you might plainly diſcern them, it would make a volumn five times as big as his. Which is ſuch a fardel of Ignorance and impudence, of diſingenuity, ſpight and evill ſurmiſings, of ſuch falſe dealing, downright lying, pervertings of my meaning, wrangling without cauſe, vanity, preſumption, abuſe of holy Scripture, idle ſhifts and excuſes for faults, that I never yet ſaw the like in ſo great abundance in any book in my life, nor I think ever ſhall.

N.C. A very high charge, proceeding it will be thought from your *vain-confidence* and the *height of your pride*, for which he hath given you ſo many buffets.

C. I feel them not; nor have any thing the worſe opinion of my ſelf than I had; though I think he hath told you of my Pride an hundred times. This is no more than his predeceſſors in this Art of reviling have charged their neighbours withal, when they deſerved better uſage. There was one, for inſtance, that would needs

needs prove from Mr. *Baxters* writings (as this man labours to do from mine) *that he was hypocritically proud.* So he himself tells us [k], and you shall have my answer at present in his words. *I will by the help of God search my heart for this sin of pride, and desire him to do the like, and see that he be well acquit from usurping Gods prerogative, and from slandering his Brother.* 2. *How came I to be so unhappy that only those that know me not load me with this charge, and never any of my Brethren told me of it to my face?* 3. *It will be worth such mens labour to search how much pride may lie in their impatience of Contradiction; and being such, that a man knows not how to speak to them, for fear of being contumelious in withdrawing or not giving them the honour they expect. I remember how St.* Austin *excused a friend of his to a man of such a Spirit, and with a fear least after all his caution he should seem contumelious himself in that Apology.* I hear thou complainest of *Memoratus* a Brother that he answered something contumeliously to thee, which I beseech thee not to account a reproach: When as I am certain that it did not proceed from a proud Mind. For I know that Brother of mine; if he speak any thing with greater

k *Appendix to the 5 Disp. of right to the Sacraments. p. 484. Preface before his Confession of Faith.*

greater fervency for his *Faith*, and for the Charity of the Church than thy gravity would willingly hear, that is not to be called *contumely*, but confidence and assurance of the truth of what he said. For he desired to reason and confer, not to fawn and flatter. In such a confidence, which I feel still unshaken in my mind after all his batteries; I will proceed, take it how he please, to make good my charge: by giving only some notorious instances of all those things, and several others, as they occur to my thoughts; *For we need not drink up all the Sea to know that it is salt*, as *Irenæus* speaks; nor is it fit to trouble the world with too long a discourse about one mans follies. And if you please we will begin with his Ignorance.

N. C. It will be a very ungrateful discourse.

C. Not more to you than to me, who heartily wish there were a way of curing Ulcers without unripping them first and laying them open. But I look upon this man as so empty, and yet so confident and self-conceited, that there is no way to do him good, but by laying him naked before himself. And I doubt not also but to make my discourse

very profitable to others who will give it the hearing; *for he that corrects one may mend an hundred.*

N. C. Proceed then.

C. You have had some taſt already of his skill. St. *Taffee* will be a witneſs of it as long as he lives. But to take him down ſtill lower, and keep him from medling hereafter with things beyond his reach, I ſhall give you a more full demonſtration of his Ignorance, and make it manifeſt that, of a Scholar, he is the worſt Horſeman that ever beſtrid a Book (you will give me leave to allude to his own Rhetorick) having rid himſelf clean out of the ſaddle. And ſince Divinity ſeems to be his prime Profeſſion, we will begin with the principal point of it; and that is juſtifying Faith and good works. About which things he tells us how excellently Mr. *Baxter* hath wrote: and because he hath done ſo well, imagines they are all ſound in thoſe points. Whereas he himſelf, good man, either does not know what Mr. *Baxter* ſaith, or elſe is not of his Mind. From whence I conclude that a man may as *eaſily be an Antinomian, and not know it* (whatſoever he ſaith to the contrary) as he hold dangerous

d p. 18.

dangerous opinions about Faith, and not know it.

N. C. What are they? I know none.

C. He tells you not only what his own, but what the *N. C.* opinion is about Justification by Faith, in these words: *We say, only Faith justifies as an Instrument, though not that Faith which is alone* m. Now Mr. *Baxter* I assure you, is none of those, but must be exempted out of his *We*. For there being two things which this Boldface affirms, First, that *only Faith justifies*; and secondly, that it *justifies as an Instrument*; he will say neither of them for any good, but looks on them as dangerous Positions.

m Pag. 191

N. C. You jest sure, or else *Phil.* is in a bad case.

C. It is as I tell you. For to say that *Faith only justifies*, is to say, that God doth not say true, who tells us, we are *not justified by Faith only*. This Mr. *Baxter* repeats over and over again *n*: but I must cite the very words, or else I fear he will wrangle. The Question is, saith he *o*; in what sense we are justified by Works, and *not by Faith only*. You answer in a direct contradiction to St. *James*, saying, *it is by Faith only*. So dare not I directly say, it is not by works, when

n *In his Disput. of Justification and in his Letter.*

o Ib. pag. 192.

God saith it is: But think I am bound to distinguish and shew in what sense Works justifie, and in what not, and not to say flatly against God, that we are not justified by works under any notion, but *only* by the Faith that works p. *A denial of Gods assertions is an ill expounding of him.*

p *Which is* Philag. *his Assertion.*

N. C. This I confess is plain.

C. He speaks as home to the other part, and not only *denies that Faith justifies as an Instrument* q, but saith, *it is besides, nay, against the Scripture, to say that Faith justifies as an Instrument* r.

q *Confess. of Faith,* p. 88,89.
r Ib. pag. 295.

N. C. I did not think *Phil.* had clasht with Mr. *Baxter*, and held Errors of such a Nature.

C. Nor he neither; for he doth not use to think, but only imagine. If he had read and considered his Books, he would have found, that those who *say Faith justifies as a* s *true Instrument, do most certainly make it to justifie as an action of man; and in saying that it justifies as an Instrument, yet not as an Act, or by Actions, they speak most gross contradiction: seeing an Instrument is an Efficient Cause, and Action is the Causality of the Efficient.*

s Quâ Instrumentum, p 95.

N. C. I

N. C. I do not well understand the danger of this.

C. He tells you *t*, "It makes man "his own justifier, or the next cause of "his Justification, and by his own act "to help God to justifie him: *For so all "Instruments do help the principal cause.* "And yet by a self contradiction this "opinion makes Faith to be of no moral "worth, and so no vertue or grace, yea "(I think) it lays the blame of mans in-"fidelity on God. For the assertors of it have a device to make it a *passive Instrument*, from whence follow these absurdities.

t *Disput. of Justificatioa*, p. 224. p. 214, 216.

N. C. I will not trouble my brains about it; but I see I may omit a Question, which he asks you, viz. *Do you not think that good works are the Instrumental cause of our Justification as well as Faith?*

C. I must tell you, in brief, that all the Questions he propounds to me in that place, are such as he would never have askt; if he had but attain'd a smattering knowledg in Mr. *Baxter's* writings; whom he commends, just as he discommends me, without understanding him. For he would have taught him, *That neither Faith, nor any work of*

ours are causes of our Justification, either Principal or Instrumental u.

u Confess. of Faith. pag. 31. and other places. Disput. of Justific. pag. 75.

N. C. But there is one Question he asks, wherein *he prays you to speak out, for it is suspected there is a Snake in your Grass.*

C. A Maggot in his Brain.

N. C. And that is, are not Faith and Obedience, both one, and the same thing?

C. He hath a resolution in Mr. *Baxter. Our first Faith is not the same with Obedience to Christ* (how should it?) *yet it essentially contains a resolution and Covenant to obey him* x. But there is no end of these impertinent Questions. You will ask me next, how I prove my self not to be a *Papist?*

x Confess. of Faith, p. 38, 39.

N. C. No, I'le let the rest alone; because I see what you will say: and this indeed was not the main thing that you and I first intended to debate. Yet there are some Questions about this matter in another place, to which I would gladly have, though it be but a brief Answer.

C. Where shall we find them?

N. C. There where he comes to your description of Faith, *pag.* 63.

C. I

C. I remember the place. Where I find him in the ſame poſture that the *Biſhop* of *Galloway* did his Reprover; *vexing himſelf with his own anger, tumbling and weltring in the puddle of his tumultuous thoughts, whereof he cannot rid himſelf; braggling moſt vainly, but producing nothing that may be accounted worthy of an anſwer* y. For I having told you that the Faith our Saviour ſpeaks of in thoſe words, *Joh.* 6. 29. *This is the work of God that you beleive on him whom he hath ſent* (viz. *juſtifying* and *ſaving Faith*) is an effectual perſwaſion that Jeſus is ſent of God: He very gravely tells me *that I deny Faith to conſiſt in aſſent or perſwaſion* (which are the ſame thing) and ſo contradict the men of my way. Was there ever ſuch a giddy-braind man as this ſet a cock-horſe, who poſts away without his Errand, and tells the world, I deny Faith to be an aſſent or perſwaſion, when I tell him it is? Doth he not deſerve to have his fingers rapt, or to be ſoundly ſcourged, that takes Pen in hand to confute a Book, and never minds, or elſe underſtands not what he writes againſt?

y *Defence*, pag. 169.

N. C. But you ſay, Faith conſiſts *not in a bare perſwaſion*, &c.

C. True, That saving Faith, which I speak of, doth not consist in a bare assent to the Truth of the Gospel, but yet it is an assent, though it be something more. Assent is the General nature of Faith, but there is a difference between Faith that is saving, and Faith that is not saving, which I there expressed by the word effectual. And here again he blunders, and keeps a pudder to make a plain thing obscure.

N. C. You will not say it was plain sure.

C. Yes, but I will: though nothing can be so plain and clear, which this mans confused thoughts shall not trouble. The difference I made between this Faith which our Saviour speaks of, and a bare perswasion that he came from God, was this: that it is a perswasion of that Truth with its *fruits and effects*. Which I expessed in these words, *becoming his Disciples, sincere Profession of his Religion, and living according to it.* For unless, our *minds* being convinced of the Truth, it have this effect upon our *will* to make us consent to obey it, and sincerely purpose to do according to our perswasion; and unless also, if we live, we make good this purpose, and both pro-

profeſs and perform obedience to the Goſpel, we do *not the work of God*, which our Saviour ſpeaks of, nor have that faith which will bring us to *everlaſting life*. This he might have found affirm'd by Mr. *Baxter* in as round words as mine, if he had ſpent that time in reading, and meditating, which he ſpends in ſcribling. *It's all one*, ſaith he, z *in my account to believe in Christ, and to become a Christian*, &c. *To be a believer* a, *and to be a Diſciple of Christ in Scripture ſenſe is all one; and ſo to be a Diſciple, and to be a Chriſtian: and therefore Juſtifying faith comprehends all that is eſſential to our Diſcipleſhip, or Chriſtianity, as its conſtitutive cauſes.* To which he adds this Propoſition, *Thoſe therefore who call any one act, or two, by the name of Juſtifying Faith, and all the reſt by the name of works, and ſay, that it is only the act of recumbency on Chriſt as Prieſt, or on Chriſt as dying for us, or only the act of apprehending or accepting his imputed righteouſneſs, by which we are juſtified*, &c. *do pervert the Doctrine of Faith and Juſtification; and their Doctrine tendeth to corrupt the very nature of Chriſtianity it ſelf.* I could add a great deal more with as much eaſe as I can write, but that I think this ſufficient to be replyed to his

z *Appendix to Diſput. of Right to the Sacraments*, p. 509.

a *Diſput. of Juſtif.* P. 77, 78.

his long babble about the Nature of Faith, and we must not suppose the world at leisure to read the same thing over perpetually. If it do not satisfie him, let him enjoy the vain conceit of his own skill; nay, let him crow over me, and bear himself with the same pertness (to use an expression I have somewhere met with) that a Daw sits cawing and pecking upon a Sheeps back: He will be but a *Jack Daw* for all that.

N. C. You grant then, that there may be a perswasion where it is not effectual.

C. Who doubts of it? But it is not saving Faith; which was the thing we were speaking of. As he might have observed, had he not kept such a *cawing* to himself, that he could not hear us.

N. C. He makes account the Questions he asks you there are unanswerable.

C. He doth so. And not to dissemble, they seem to be no less subtil and profound than the admired *Cryptick Question* of *Chrysippus*; if you ever heard of it.

Lucian *in his Sale of Philos.*

N. C. I know not what it means.

C. I'le tell you then, if you will Answer me. Do you know your own Father, or Mother?

N. C.

N. C. Yes ſure.

C. Suppoſe then, I ſhould bring one veil'd into your company, and ſhould ask you, whether you know him, what would you ſay?

N. C. That I know him not.

C. But it is your Father; and therefore if you know not who it is, you know not your own Father.

N. C. It is a notable fetch.

C. Juſt thus your Champion aſſaults me. Do you know Sir, What Faith is? Yes ſay I: He finds the Queſtion anſwered in my Book. But he diſguiſes, muffles and puts it into a great many ſtrange ſhapes, as well as his wit will ſerve him; and asks me again, Is this it you call Faith? To which he anſwers for me, *No*, and then concludes moſt ſmartly, thus you ſee, you know not what Faith is; For this is it you called Faith. A moſt profound Diſputer, I proteſt. At the next Sale of Philoſophers *b*; when you hear them cryed about the Streer, I pray enquire after the price of him. It is poſſible ſome may venture to give three farthings for him; eſpecially when they hear with what excellent qualities he is endued. For be it known to all, he hath the

b *He pretends to be one*, p. 246.

the best skill of any man I know, in m
king *Galamaufry*'s and *Hotchpotches*;
larding of *English* with bits of *Latin*
and in making of *flaps* and *sauces* f
discourses. He is furnisht with a whol
shopful of shreds, a Magazine of Tal
and may set up an Office for Apologe
which he hath at his fingers end, b
your fault what it will. He can shuffle,
wrangle, and scold; all these in perfe
ction. And besides, he hath a bol
face, and can lye at no aim; and
you should chance to loose him, yo
may know him from all the men in th
world by certain Marks he hath abou
him. For where you find a man at
turns, putting you off with, *it may b*
it is said, *for any thing I know*, *all*,
some, and such like words which I be
fore noted, lay hold of him, that's th
man. Besides, he hath either robbed
another, or else you may know him b
the *Ordeal* and *Plowshares*, *Pelion* an
Ossa, the *Pomps*, and the *indelible Cha
racter*.

N C. I cannot imagine what you
mean.

C. They that have read a Book about
the *Rebuilding of London* know well
enough. For there ¢ they meet with all

¢ P. 178. 217, 332, 335.

these,

theſe, juſt as we do here in this: by which you may know that he hath ſuch a ſet of words and phraſes as will be ſure to diſcover him. And now I ſpeak of *Pomps*, you ſhall give me leave to ſhew you what a vain pretenſe this Ignorant man makes to Learning. The ancient Chriſtians he tells you *d* having found the great inconvenience of *Stage Plays*, and increaſe of wickedneſs by them, put a word on purpoſe into the *Baptiſmal vow* to deter people from going to them, and that is *the Pomps of this World. For ſome Gloſſaries ſay, that Stage-plays were formerly called Pomps, if you will believe Biſhop Uſher*, whom, ſaith he, *I have ſome where found quoted* for this. And ſo have I; in the Book about the *Rebuilding of London* e, where the Author ſaith Politively, *Biſhop Uſher* hath obſerved that the Ancients inſerted a paſſage againſt *Stage-plays* in the Baptiſmal vow, *viz. That we ſhould renounce the Pomps of the world: now Pomps (ſaid he) did of old ſignifie Stage-plays.* But where the *Biſhop* hath *obſerved* it, or *ſaid* it, he tells us not; ſo that in effect he quotes his own Authority, when he tells us here, *I have found him ſomewhere quoted*: and draws this concluſion out of his own ima-

d P. 179. *of Sober Anſwer.*

e P. 217.

imagination, that though we allow Plays in a due measure, yet the old Christians did not, but obliged those that were baptized to renounce them.

N. C. And what say you to it?

C. I have told you, he speaks out of his own idle head, and there is not a word of Truth in what he says. For *Pomps* never signified any such *Plays* as ours.

N.C. Will you not take *Bishop Usher's* word?

C. I will see it first, and have it under his hand: for I cannot trust this vain talker, who doth not understand, I plainly see, what he reads. To pretend to know all that *Bishop Usher* ever writ, or said, would be vanity in me: but I will not believe it, till I have better authority than his, that he ever gave this sense of the word Pomp. Some *Plays*, or rather Games and Publick *Sights* f, he, or any body else might say were by a *figure* called Pomps: but the Ancients distinguished them; and to speak exactly, we must say, that the *Pomps* of the World were not those things which the *Romans* called *Ludi*, and *Spectacula*, which we should render *Sports*, *Sights*, or *Games*; but that stately *Procession*

f *We render* Ludi *by the word* Plays, *but we should rather say,* Shows *or* Common Sights *made for the peoples entertainment, and consecrated to some Deity: called* Spectacula.

ceſſion which was made before one of them. For *Pomp*, you muſt know, is in its firſt ſignification nothing elſe but the *ſending* of ſomething; and the carrying it alſo from one place to another *g*, more particularly, the carrying ſomething to be ſhown and expoſed to publick view, through the Streets. But the word moſt properly belonged to that ſplendid and magnificent *Proceſſion* (as I may call it) which went before the *Races* and *Combates* in the *Roman Circus*, which were the moſt famous ſports among them. So *Tertullian* aſſures us *h*; who likewiſe informs us more particularly of what that *Pomp* conſiſted. In the firſt place there was a long row of the Images of their Gods publikely expoſed and carried in the Street; then of the Images of men of Noble Families, at whoſe charges thoſe *Sports* were made; then followed a great number of Chariots and Waggons of divers ſorts (which have much troubled the brains of *Criticks*), then the *Seats* or *Thrones* of their Gods, then their Crowns, and their Robes and Ornaments; together with all the Sacrifices which were to be offered, and all the Sacred implements belonging to them.

g Thence Mercury *was called* Πομπαῖος, *becauſe he carried down and tranſmitted ſouls to* Hades.

h Circenſium paulo *pompatior ſuggeſtus, quibus propriè hoc nomen pompa, præcedit, &c.*

them. After which came their Colledges of *Augurs*, their Priests, and their Civil Officers. This, in short, was the *Pomp*, as every body knows who hath read his Book *De Spectaculis*, chap. 7. Where he tells us, that this was the principal part of the old Idolatry, there being such a great number of their Gods (too many for me now to mention) carried in this great and solemn Procession at *Rome:* Which was the reason, I conceive, that it was imitated in the *Provinces* distant from the City. Where though it was performed with less care and solemnity, as he tells us, yet that did not make the crime less to accompany it. For whereso'ever the *Pomp* of the *Circus* was (these are his words) though there be but a few Images carried about, *there is Idolatry in one.* And though there be but one Chariot drawn, *it is Jupiter's wane.* Let the Idolatry be set out sordidly, or in a better garb, it makes no difference, for all is upon the account of the same crime. All this considered, I take these, till I am better informed, to be the *Pomps* renounced in Baptism; which Christians were by no means to attend and go along with, or, as *Apuleius* i speaks, *to continue the Pomp.*

i Continuare pompam. L. 11 Metamorph. p. 242. Edit. 1650.

Pomp. For it was to do an honour to false Gods, and being present at these, they might be in danger to be inticed to downright Idolatry by the bravery and magnificence of the show: which was so great, that all splendid and stately things, whether in speeches or actions, have been since called by the name of *Pompous*. I know there was a *Pomp* at their Triumphs, and at great Funerals *k* and other times, but these which I have named were the *Pomps* which Believers promised to forsake. And I find it objected to them as a crime by *Cæcilius* a Heathen, in the Dialogue of *Minutius Felix*, (who follows *Tertullian* in his very words) that they abstained from honest Pleasures (as he called them) not enduring to see their *Spectacles*, nor to be present at their *Pomps* *l*. To which he replies in the end of his Book, we abstain from unlawful pleasures, your *Pomps* and *Spectacles*, whose original we both know to have been from your Religion, and whose hurtful intticements we condemn *m*. And immediately he instances (as if they were the principal entertainments to ensnare them) in the madness of the People at the Circensian Sports *n*. These were so inviting,

k See Pricæus in l. 2. Apuleii Metam. p. 120.

l Non spectacula viciis, non Pompis interestis. p. 15. Edit. Heraldi, 1613. where Rigaltius notes how ancient this form of Renunciation was.

m Quorum & de Sacris originem novimus, &c. p. 543

n For those he understands by Ludicrous rules.

that, notwithſtanding their Renunciation, we underſtand by St. *Cyprian*, (who tranſcribes a great deal of *Minutius*) ſome Chriſtians not only went to theſe publike Spectacles, but alſo pleaded for their ſo doing; ſaying, *Where do we find them prohibited?* What *place of Scripture ſpeaks againſt them?* nay, Is not *Helias* called the Chariots of *Iſrael*, &c? and did not *David* dance before the Ark? and do we not read of Pſalteries, Timbrels and Harps, *&c?* The Apoſtle alſo ſpeaking of our Spiritual Combate, borrows examples from the wreſtlings, and races, *&c.* which are at theſe *Spectacles*. Why may not one of the faithful therefore, behold that which thoſe Holy men might write? Thus they laboured (as you do now in other caſes) with words and phraſes of Scripture to defend their dangerous practice. To whom he replies, among other things, *Helias* being the Chariot of *Iſrael*, is no argument that you may go to behold the *Circenſian races*, for he never ran in any *Circus* o. And, at laſt, to ſtrike all dead, he tells them, the Scripture prohibited all theſe *Spectacles* when it took away all Idolatry, *the Mother of all their publike ſports* p; from whence all theſe Monſters

o L. de ſpectac.

p Omnium ludorum Matrem.

Monſters of *vanity* q and levity came. *For what ſpectacle is there without an Idol? What ſhow without a Sacrifice? what publique combate that is not conſecrated to the dead? What ſhould a Faithful Chriſtian do among theſe?* &c. *Let him know that they are all the inventions of Damons, and not of God.* And then as he had done before (ſpeaking of *Helias*) ſo he again mentions the *Circenſian* ſpectacles; and tells us they were the *eldeſt* of all, being conſecrated by *Romulus* himſelf to *Conſus*, the God of Counſel, for helping him to take away the *Sabinian* Virgins. He that would more fully underſtand how apt theſe *Pomps* might be to enchant vulgar minds, and conſequently how neceſſary it was the ſight of them ſhould be prohibited to Chriſtian people, may read the rare deſcription which *Apuleius* (in his *Mileſian* Tales r) hath left us of the *great Pomps* s wherein the *Mother of the Gods* was carried, together with all the chief Ornaments of the *moſt powerful Deities* t, and the fine Sights which went before it. Nothing was ſo grateful to the people as this; becauſe they could pleaſe their Gods, they thought, and themſelves both together. The Pomp being ſo contrived

q *That is a word he uſes more than once, for theſe ſpectacles which is joyned with* Pomp *in the Baptiſmal vow.*

r L. XI. pag. 243, 244. &c.

s Antelucdia magnæ Pompæ.

t Potentiſſimorum Deorum exuviæ.

trived, that it was a mixture of Devotion and Mirth; and the works of the most ſtately Religion *u* were preſented to them among chearful Ceremonies, and merry Spectacles *x*.

u Opera magnificæ Religionis.

x Inter hilares Ceremonias, & feſtiva ſpectacula, &c. p. 242.

N. C. I am ſorry theſe *Pomps* came in our way, for they have diverted us too long from that which we were ſpeaking of. viz. *Faith in Chriſt*. Hath he not made it plain you have abuſed us, in ſaying, we take Faith to be no more than *a relying on Chriſt for the forgiveneſs of ſins?* p. 67.

C. No. He hath neither made that, nor any thing elſe plain; unleſs it be his own Ignorance, or ſomething worſe. I have abuſed no body; but the poor people miſerably abuſe themſelves (by the means of ſuch men as he) who are generally of that perſwaſion.

N. C. But they were taught other ways (as he tells you) by the Aſſembly, who ſay, that *Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone for Salvation, as he is offered to us in the Goſpel*, that is, *as Prophet, Prieſt, and King* y.

y Sober Anſwer, p. 67.

C. I remember the greateſt part of theſe words are in the *ſhorter Catechiſm*: but, Why did he not tell us ſo? and who

who gave him Authority to add those words in the conclusion, *that is, as Priest, Prophet and King?* I am sure they are not there?

N. C. That's a small matter, The Assembly themselves warrant that addition, who explain their meaning, (he tells you) by *quoting for it*, Isa. 33. 22. *The Lord is our Judg, our Law-giver, our King, and he will save us.*

C. I cannot tell whether I should stand amazed at the Ignorance, or the impudence and falsness of this (Writer, I cannot call him, but) Scribler.

N. C. Why? what's the matter now?

C. The Assembly quote no such place as that which he mentions, but expound their meaning, by referring us to another Text in the same Prophet, *Isa.* 26. 3. 4. where there is mention *only of trusting in the Lord.* Will you never leave this Trade of cheating, by adding and taking away from Books, according to your humor and fancy? To what will those mens impudence arrive hereafter; who, while things are fresh in memory, are so bold as to take this License?

N.C. Why should not I believe him as soon as you?

C. Believe neither of us. But go and search your self the eldest and most Authentick editions, printed either here in *England*, or by the approbation and the Act of the General Assembly in *Scotland*, and you shall meet with no such Scripture as this which he thrusts upon us: nor any at all out of the old Testament, but only that which I have mentioned. *Isa.* 26. 3. 4. I have seen several, which I shall not stand particularly to name *. There is none I suppose can be of greater credit with you, than that set forth z. together with the *larger Catechisme* and *confession of Faith*: recommended with a solemn preface by a great many Ministers, and this Gentleman among the rest, to the use of private Families. This gives you the places of Scripture in words at length, but this which he quotes is not to be met withal among them. Nor is it in a late Edition of the *shorter Catechisme* 1667. printed after the same manner.

* *the first of those was* 1649. *which cites the place now nam'd.* z *in quarto* 1658.

N.C. Do you think he put it in out of his own head?

C. I know not what to think. But

a

a man that had a luſt to imitate his vile way of writing might ſay, *it is poſſible, for ſome reaſon that is ſuggeſted*, that he was acceſſary to the fraud.

N. C. Fie upon it. Do not leave it to us, to imagine reaſons.

C. But he doth *a*, as you ſhall hear, when he talks of my being no enemy to Sacriledge, after this very faſhion. a *p.* 81.

N. C. And will you follow him in ſuch wicked courſes?

C. No. I only told you what a man might do who ſtudied to pay him in his own coin. And to deal more fairly with him than he deſerved, he might add this reaſon for his Conjecture. I met a good while ago with one edition of that *Shorter Catech.* Printed by *A. Maxwel* 1660. into which ſome body hath foiſted this place of Scripture which he mentions, in the room of the other which the Aſſembly affixed to their definition. Now how he came to be beſt acquainted with *this Edition*, or prefer it before all others (even that large one with his own hand to it) one cannot well conceive, might a man ſay, unleſs it be for the ſame reaſon that people love their own Chil-

dren better than any else. But for all this I conclude nothing. Let me only ask, which way you will conclude in this case? Did he know there was this Alteration made in the texts of Scripture, and that this which he quotes was not in the Edition to which he hath given his Approbation under his hand; or did he not? If not, then he is not so well skill'd in your Divines as he pretends, nor fit to talk of these matters; he is a stranger to his *Catechism*, and recommends that to the peoples remembrance, which he forgets himself. If he did know; then I ask how he durst tell us this in the name of the Assembly, and say they prove their proposition by this place, when his Conscience told him they did not? Is it not an high degree of wickedness to countenance, or indeavour to continue such a fraud? May not all your party justly buffet him, for abusing the Assembly and making them write that which they never meant? For he expressly tells us, *they quote this place, Isa.* 33. 22. which, as it is nothing to the purpose, so was not chosen by them to back their doctrine withal.

N. C.

N.C. It was ſome miſtake, you may be ſure.

C. Not in him that put out that Edition, whoever he was; for he induſtriouſly changed the Scriptures, to bend their words to his own ſenſe.

N.C. I think the Title page of that Edition tells you, that the proofs in words at length, are either ſome of the *formerly quoted places*, or others gathered from *the Aſſemblies other writings.*

C. Its well obſerved; for it is a confeſſion of a change, according to another mans judgment and not their own. And this *Phil.* if he had been the man he would be taken for, would have carefully noted. And ſince he was ſpeaking of the Aſſemblies opinion he ought not to have alledged any proofs of it, but thoſe which they quoted themſelves for it; eſpecially conſidering that he wholly relyes on that place of Scripture to ſhew their ſenſe. As for him who made the Alteration, he did not deal ſincerely and as became an upright man. For where ſhall we find this new proof in *their other writings?* They never wrote any thing elſe about theſe matters but the larger Catechiſm and the Confeſſion of Faith, and

and there is no ſuch Scripture alledged in either of thoſe when they ſpeak of this buſineſſe. And now I mention the *larger Catechiſme* again, of which the leſſer is an abridgment; one would think it had been more fit for him to fetch the explication of their words and take their meaning from thence, rather than from the corrupt gloſſes put upon the *ſhorter*. For they could better expreſs their own mind themſelves, than any of their Diſciples. Now if you go thither, you ſhall find they determine faith to the promiſes as its object, and make it a reſting on Chriſt and his righteouſneſs for pardon of ſin and accepting our perſons, without any mention of any reſpect to him as a *Prophet* or *King*. Let us read the words. *Juſtifying Faith is a ſaving grace wrought in the heart of a ſinner by the Spirit and word of God, whereby being convinced of Sin and miſery, &c. he not only aſſents to the truth of the promiſe of the Goſpel, but receives and reſts upon Chriſt and his righteouſneſs therein held forth, for pardon of ſin, and for the accepting and accounting of his perſon righteous in the ſight of God for Salvation.* Judge now whether I wrong'd you in that

that which I ſaid concerning Faith, which it is plain you have been taught to think is nothing elſe in effect but this, to rely upon Chriſt for forgiveneſs of ſins. And ſhould your Child ask you the meaning of thoſe words in the ſhorter *Catechiſme*, and ſay, *How is Chriſt held forth or offered to us in the Goſpel?* I pray tell me what Anſwer you would return. Would not you, who are exhorted to read thoſe Books and inſtruct your Family out of them, reply to him in this manner? *Child*, the larger Catechiſme, which you muſt learn next, informs you, that he is *held forth as our righteouſneſſe*, and ſo you muſt *receive him and reſt on him for pardon and accepting of your perſon as righteous, according to the promiſe of the Goſpel.*

N. C. I think I ſhould teach them in that manner. But I remember withal that in their *Confeſſion of Faith*. chap. 14. they tell us ſomething elſe, viz. that the *Principal Acts of ſaving Faith are receiving and reſting on Chriſt alone for Juſtification, Sanctification, and eternal life by virtue of the Covenant of Grace.*

C. True. But you know that this is not ſo much read as the other, and is more

more fitted for Divines than you; nor are any of you wont to read it, till you have the former perſwaſion rooted in your hearts. Beſides, they do not ſpeak here of *Faith as juſtifying*, but of the principal acts of *ſaving Faith*: and you know they uſe to make a difference between theſe two. They put alſo *relying on him for Juſtification* in the firſt place: and more than that, in the eleventh Chapter, which is concerning *Juſtification*, they tell you, that *Faith receiving and reſting on Chriſt and his Righteouſneſs is the alone Inſtrument of Juſtification*. And therefore the common opinion is, that it *juſtifies* as it hath a reſpect to the blood of Chriſt and his Righteouſneſs. But I have a more mighty Argument to prove that this is the Orthodox ſenſe of that Aſſembly, which is from the Parliament it ſelf. Who in their Ordinance of *Octob.* 20. 1645. giving *Rules and Directions* concerning Suſpenſion from the Sacrament of the Lords Supper, in caſe of *Ignorance or Scandal*, deliver this Definition of Faith which a *Communicant* is to be inſtructed in, *It is a grace whereby we believe and truſt in Chriſt for remiſſion of ſin and life everlaſting, according to the promiſe of the Go-*

Goſpel b. And by this Faith alone, he is to know, *Chriſt and his benefits are applied.* This is the more to be obſerved, becauſe they made this *Ordinance*, conſidering the Wonderful Providence of God, in calling them to the great and difficult work of reforming and purging his Church and People, as you read in the Preface; and becauſe this definition is again repeated *in the Form of Church Government*, to be uſed in the Church of *England* and *Ireland*, after advice had with the Aſſembly of Divines *c*.

b *And that you know is to thoſe who believe.*

c *Aug.* 29. 1648. p. 29.

N. C. You pack a great many things together, which I had forgotten——

C. You may ſee by that, I have ſtudied your Catechiſm as well as ours, though I have not told you my name. By which he may know, that I am old enough to ſhew, if I pleaſed, how deeply *Antinomianiſm* is rooted in your peoples hearts, notwithſtanding all that Mr. *Baxter*, and others, have done to pluck it up. For ſuch men as he who talk rawly and negligently of Divine things, help to maintain and ſupport it. Nor do I ſee any reaſon to alter my opinion, that many of you are *Antinomians*, and do not know it; juſt as I told you the laſt time *d*. that you are wont

d *Continuation of the Fr. Deb.* p. 87.

wont to rail very often (like this Hotspur of yours) even when you say you aborr it.

N. C. I abhorr those reflections you made upon what was done and said by some men in the late times, and I think he *hath School'd you* to purpose for it. Are you not sensible how oft you broke his Majesties *gracious Act of Pardon*? And will you think your self a fit reprover of others for the breach of his Laws, when you do not observe the chiefest and most beloved of them, your self?

C. I must confess, that this man hath more of a *Pedant* in him, than any one I know, and very *magisterially* stands over me with Rod in hand. And when he hath laid on as many lashes as he could, then he takes breath, and says, *Now Sir, go on with your Lesson*, and please you *e* ——— And so I will; a great deal further than he ever expected to hear. And I have such a Lesson now for him, as will make him give over the Trade of Schooling, if he have any wit in his head, till he be better learned.

e P. 123.

N. C. Speak out then.

C. You need not fear it: for I stand

in

in no awe of his correction. I rather pity him, when I think what a taking he will be in; after he finds that *Indemnity* will do him no more ſervice, than to ſay, *In Speech, beware your Br*——— This you muſt know is the *Cuckoe Song*, which we hear over and over, till we are tired with it, *Indemnity, Indemnity, Indemnity*. It is ten times at leaſt repeated in his Preface, and I have not leiſure to tell how many times in the Book. And yet for all this, we muſt be ſo civil, as to believe that he is not in love with *Tautologies* f. No, by no means. Though his whole Preface be little elſe but his *Letter* turn'd into an *Epiſtle* g, (if you know the difference) a vain repetition of the ſame things, and oft-times in the very ſame words: yet we muſt rather ſuſpect our own blockiſhneſs than his love of Tautology to be the reaſon of it. He is *no Parrot* he would have you know *h*, that hath but a few things to prattle, and ſays them often over: He hath the act of Indemnity to talk of, and then the Act of Oblivion; then the Act of Oblivion, and after that the Act of Indemnity; and then Indemnity again, and ſo forward, *&c.* which calls to mind (I cannot help it) the ſtory of

f P. 230. *being not in love with tautologies, I ſhall, &c.*

g *Although my whole Book be nothing but a Letter to you, yet I ſhall add an Epiſtle, &c.*

h *Though he tells us very often of the Parrot*, N. C. pag. 168, 266, 286.

of *Scarpaccia* (which we find in a certain *Italian Hospital*, not now to be named) who had a conceit that he was King of Cuckoes; and so to every one that spoke to him good or bad, he would always answer with great readiness, *Cuckoe, Cuckoe, Cuckoe.* And being demanded why he answered not to the purpose? he replied again, *I am King Cuckoe, Cuckoe, Cuckoe.*

N. C. Methinks you are beside your Book.

C. Not at all. Look into his *Preface*, p. 7. and there he tells you, *I have laid the axe to the root of the Act of Indemnity.* Turn over a new leaf, and you take him at it again, *p.* 8. *those Pioneers* (the two Debates) have been *undermining that great wall of defence*, viz. *the Act of Indemnity.* And he hath not done with it yet, *I knock*, he saith, *so hard upon the Act of Indemnity*, p. 10. Once more, *p.* 11. *I make nothing*, he tells you, *of the Act of Indemnity; having razed the foundation* (as it is in his Book 249) *of the Act of Indemnity.* He thinks sure, we have little to do, but are as idle as the boys in the Street, who gather about a Parrot to hear it talk: Otherwise he would not have troubled us with such a

Pen-

Pen-and-Inkhorn Preface, consisting of two and forty pages; when he had so little new to add.

N.C. He tells you *i*, that he thought *letter* upon *letter* might be as necessary as *precept* upon *precept*, *line* upon *line*, twice over, which are the Prophets words, *Isa.* 28. 10. i *Preface*, pag. 1.

C. He prophanes the Holy Scripture throughout his whole Book, by using its words on every common and trivial occasion. But let him repeat it a thousand times, till he hath made his own head ake as well as his Readers; I shall remain as innocent, and you as guilty as before; only he himself will appear more boldly Ignorant. For he is like those men who write of Countries they never saw, who commonly tell a great many tales. I have great cause to be confident that he *never read this Act* seriously about which he talks so much, but only poured a flood of words with a great noise out of his own unfurnisht brains. With these he hoped to make his credulous Readers, like those who live near the falls of *Nilus*, deaf to any other Information, though never so certain.

N.C. You cannot think him so bold, as

to charge you with breaking an Act, the matter of which he did not understand.

C. Then he is a dishonest man, if having read it and understood it, he would not confess the truth, which is this. Within two or three days after his Majesties return, he desired the Parliament which then sate, speedily to dispatch an Act of Indemnity which he had promised. After it had passed the *Commons*, he went to the *Peers* k, and expressed his impatient desire to have this Act presented to him for his Royal assent. Accordingly upon *Aug.* 29. 1660. this Act was passed, as *an Act of free and General Pardon, Indemnity and Oblivion.* And in the Preface to it, these two intents and purposes of it are expressed. *First*, that no crime committed against his Majesty, or his Royal Father, shall hereafter rise in Judgment, or be brought in Question against any one to the least indamagement of them, *&c. Secondly*, To bury all Seeds of future discords, and remembrances of the former. Accordingly the Former part of the Act is for *Indemnity*, and provides for mens safety by acquitting, releasing and discharging all persons from all crimes (save those excepted afterwards

k *Speech in House of Peers*, July 27. 1660.

ward) committed from *Jan.* 1. 1637. till *June* 24. 1660. And then the other part (which concerns our present business) is for *Oblivion*, in these words, *To the intent and purpose, that all Names and terms of distinction may be likewise put in utter Oblivion, be it enacted, that if any person, or persons, within the space of three years next ensuing, shall presume maliciously to call or alledg* * *of, or object against any other person or persons, any name or names, or other words of reproach, any way tending to revive the memory of the late differences, or occasions thereof, that every such person, so as aforesaid offending, shall forfeit and pay unto the party grieved, if he be a Gentleman, ten pound,* &c. This clause the Lord Chancellor at their adjournment, *Sept.* 13. 1660. commended in his Majesties Name to their and all mens remembrance. Now mark the Ignorance and the Malice of this *Philagathus*, as he falsly stiles himself: His bold Ignorance, in that he would have the world believe I have *violated*, nay, *horribly violated* ‖ this Law as it is an Act of Indemnity (for in that stile he speaks) when I have not so much as a power to punish any man, though he were not acquitted and discharged.

* The particle Of is to be left out as appears by the Chancellours Speech made afterward, where he recites *these words.*

‖ Pag. 7. *of the Preface.*

His malice, in perſwading you, that it is the drift of my Book to provoke the Magiſtrates to break it in pieces in their anger, as *Moſes* did the Tables of Stone *m*: when it hath no deſign in thoſe paſſages which have ſo netled him, but either to ſhew, that they act not according to their declared Principles in times paſt, or that they have not ſo behaved themſelves as to deſerve the name of the *only* or *moſt knowing and godly* people, which they commonly aſſume to themſelves: In which I will ſhew you by and by, how they break this, as well as other of his Majeſties Laws. But firſt let us mark again, how raſhly and impudently he charges me with the breach of this Law, as it is an Act of *Oblivion*, (which muſt be diſtinguiſhed from the other, though they lie confuſed, as all things elſe, in his head:) and how he manifeſtly diſcovers he never read it, or with no care to underſtand it. The Act ſaith, we ſhall not object againſt any perſon, *any name or names*, or *other words* of reproach under ſuch a penalty. But this man ſaith with a bold face, it is expreſsly provided in the Act of Indemnity, that the *crimes* therein mentioned as forgiven,

m Ib. p. 6.

given, ſhould *no more* be objected to any man under a certain penalty, *p.* 249. The ſame he ſaith in another place *n*, without any ſtick; and that thoſe *old things* muſt *never more*, according to that Act, be ſo much as *rehearſed* *o*; which is leſs then objected. And more then this, he affirms, that we may not ſo much as ſpeak of any Ordinance of Parliament which was formerly made *p*; and therefore, like a man of an exceeding nice and tender Conſcience, he dares not ſo much as *ſeem to know, or remember, that ever there were any ſuch Ordinances* q as I mention. A ſpecial way to Anſwer me, by *ſaying* nay, by *knowing* juſt Nothing. But judg now of the modeſty and ſincerity of this man, who makes bold (as he ſpeaks) to *take me to task* for the breach of a Law, whoſe words he never recites, nay always puts other words of his own making in the room of them. And judg of his diſcretion and underſtanding, Who can let it enter into his thoughts, that the Law prohibits us *ſo much as to remember* what was done in the late Times? Suppoſe we hear them call us ſhortly, the *old and the implacable Enemy*, muſt we not ſo much as ſeem to call to mind that this

n Pag. 88.

o P. 142.

p P. 254.

q *Theſe are his very words.*

was the ſtile of thoſe days? If they begin to talk of the *Holy cauſe*, and the *Good old cauſe*, muſt we, according to this new Doctor, ſeal up our lips, and make as if we never heard of ſuch a thing before? What? may we not ſo much as write a true Hiſtory of what is paſt? This is the thing, no doubt, they would be at. *We muſt forget*, as I told you at our laſt meeting *r*; *all that is paſt, and now believe you cannot err*, nay, were always innocent. This will be a fine way to keep poſterity in Ignorance, that you may do the like again, and never be ſuſpected, till it be too late to prevent it. A moſt admirable contrivance (for which he will be well rewarded, if he can make it good) to turn us into mere fools, by diſpoſſeſſing us of our Reaſon, together with our Paſſions. Then you may do what you will with us, and the Nation ſhall deſerve to be your ſlaves, if after they have been robbed of ſo many pretious things, they ſuffer you to deſpoil them of their Memories, and deprive them of the benefit of their dear bought experience. But be ſerious, I beſeech you: if all that hath been done, writ, or ſpoken, muſt be buried in perpetual Oblivion,

r Contin. of the Debate, p. 66.

How

How durſt the Kings *Prime Phyſician* s Dedicate and preſent to his Majeſty himſelf (and that not long after this Act was paſt, and yet freſh in memory) an Account, and ſmart Reproof of the late Commotions in *England*? In which he lays open the baſe Arts, the Fraud, Cruelty, Hypocriſie, breach of Faith, Ambition, Covetouſneſs and Pride, which were then ſo rife among you. Why was this Book licenſed by one of the Secretaries of State t? And why did not this buſie *Philagathus*, who dedicated part of a Book to that Phyſician, with ſome others u; twitch him a little, and whiſper this in his ear; *Good Sir, Pardon me I beſeech you, you are my great Friend, but you have horribly violated the Act of Indemnity?* Why did he not in his great zeal, at leaſt, inform him of this, that he had wronged that great Saint in the Army, whom here he ſo much commends x, but the *Doctor* ſaith, *was a wily man* y, *attent to his own private profit, and betraying the Presbyterians to ſerve himſelf?*

s *Dr* Bates *his* Elench. Motuum nuperorum in Anglia.

t *Sir* Will. Morice, April 6. 1663.

u *Physical Contempl. on Fire*, &c. 1667.

x P. 152. *of Sober Anſwer.*

y Elench. pars prima, p. 76.

N. C. Pray let ſuch things paſs without further Reflection.

C. I would not ſo much as have mention'd this, if it had not been to ſhew

either how *Ignorant* this man is, who knows none of these matters, and yet will be a Writer of Books; or how *full of hypocrisie*, who pretends his Spirit was so moved, that he could not but buffet me for the wrongs I have done them, and yet can flatter another who hath dealt more severely with them.

N. C. Shew your self merciful too, and say no more of this to him.

C. The greatest kindness I can do him, is to shew him, if it be possible, that he is not the man he takes himself for. If he will not be convinced; yet do you blush to think, that any one among you should *write* thus idly, while others *speak* and *act* such things as will call what is past to our mind, (unless you knock out our brains) whether we will or no. We must think a Spade to be a Spade; and, if need be, call it so. The things stand upon record in the Books as yet unburnt, which you would have us forget. Many of those, out of which I quoted some passages, are still in your houses. Why should we blot the images of things out of our memories, which are stampt in Paper not yet blotted, nor torn in pieces? or, Why should we forbear to mention, that which

which you do not forbear to read? When *Queen Elizabeth* put out her *Injunction*, that her Subjects ſhould not call one another *Hereticks or Schiſmaticks*, it was not ſufficient for a guilty man to ſay to him that convinced him of Schiſm, and called him Schiſmatick, you regard not her Majeſties pleaſure, you make nothing of her commands: No, when ſome troubleſome perſons pleaded this, I find the Anſwer was z, that *the Queens Injunctions did not protect factious Mates, but good and quiet Subjects, ſuch as you will not ſhew your ſelves to be.* That's my Anſwer now; keep the Laws, and, by my conſent, you ſhall never hear of your breaking them heretofore. Be more humble and modeſt, and we will never remember you of your Pride. Do not talk as if you were infallible, and knew all Gods Secrets, and we will not tell the people how you have abuſed them——

z Sutcliffs *Anſwer to a certain Libel*, Supplic. 1592. p. 131.

N. C. Not talk any more, I hope, of the Act of Indemnity.

C. Stay a while. I have not ſaid all my leſſon; but the hardeſt part is ſtill to come. For ſuppoſe, my good Neighbour, that the words of the Act had been as he affirms, that we muſt not men-

tion any crime, or any thing that was ever done; which you see is not true. To what purpose doth he tell me of it, unless he first prove that it is but *three years* since, *June* 24. 1660? If he can do this, he will be as great a man as he thinks himself: otherwise, he is an *impudent reviler*, in proclaiming me so often, and so lowdly, a most high and grievous offender against a Law which is out of date; and which, if it were in force, I had no way broke. And yet, now that I bethink my self, he must prove that it will never be more than *three* years since 1660. otherwise, he is a *shameless Lyar*, in saying the Act requires, that their crimes should be *no more* objected, and *never more* rehearsed, as you have heard. And after he hath overcome this difficulty (as he hath a strange faculty in stretching) there is another still to conquer; and that is to prove, that I wrote *Maliciously*; else the former *Herculean* labour will do him no service. For if I wrote not to satisfie any passion, much less revenge; nor to do any man any mischief, (as I protest I did not) but only to prevent such calamities as we have already suffered, to benefit posterity, to reform those

thoſe who are ſtill top full of the old ill humors, to humble thoſe that break the Laws, and to undeceiue the ſimple; then it was alway lawful, even during thoſe *three years*, to remember you of what was paſt, and now it is become neceſſary. To conclude this, there is another labour to be undergone after all theſe (though they are enough, one would think, to make his heart ake) and that is to contradict himſelf, who is ſo far from accuſing me of Malice, that he is perſwaded *I was rather carried about by others more cholerick, than by my ſelf with ſo rapid a motion* a, as he thinks I have been. And more than that, he reſolves by the help of God, *not to judge me at all* b; for which there is very good reaſon, if you mark what follows in theſe words; *yea, I think I have judged you as little as any man under my Circumſtances, if at all.* Since he knows ſo little of himſelf, *yea*, of his own Book, that he cannot tell certainly whether he hath done a thing or no, he ought not to think, that he knows much of others, and to be very careful how he judges. And if he will hold that good reſolution, or ſtand to what he hath confeſſed, then he hath thrown

a *Preface*, p. 39.

b P. 276.

all

all his words againſt me into the wind; which come flying back into his own face, charging him if not with ſpight, yet with ignorance, headineſs, and unexcuſable Folly.

N. C. But you may for all this have offended againſt the intention of the Act, for his Majeſty declared that he deſired all names and terms of diſtinction ſhould be put into utter Oblivion.

C. It is well obſerved. *All names and terms of diſtinction*, but he doth not ſay all *things* that were done ſhould never be called to mind; eſpecially when you revive the memory of them in ſpight of our hearts. But I can tell you more, if it will do you any good, His Majeſty deſired there might *no note* of diſtinction remain; and it was his end in forbidding us for *three years* to call men by any *name*, *or names* or other *words of reproach*, that *all Differences* might be forgotten. But you would needs keep up *notes of diſtinction* and ſo ſtill continued our *Differences*.

N. C. Pray be more moderate in your aſſertions.

C. I cannot abate a word of what I ſay. For his Majeſty told you in another place, what would be the beſt way to make us one, and the beſt inſtance you could give of declining all *marks of diſtinction* (*i. e.* an effectual means of putting former things into Oblivion, which you are now ſo deſirous of) and he intreated you alſo to make uſe of it; but you would not comply with his deſires, and by that means kept alive our difference.

N. C. I remember no ſuch thing.

C. Be not angry with thoſe that do. I remember very well, that in his declaration *c* concerning *Eccleſiaſtical Affairs* he heartily wiſhed and deſired, that becauſe of diſlike to ſome clauſes and expreſſions in the *Common Prayer*, you would not totally lay aſide the uſe of it, but read that part againſt which there could be no exception: which *would be* (mark his words) *the beſt inſtance of declining thoſe marks of diſtinction which we ſo much labour and deſire* to remove: now how many do you think there were, who took this healing courſe, though they make ſuch a ſtir now about the burying of Differences? Were you not mighty careful to take away *marks*

c Pag. 14.

of

of distinction, when that very thing, which, in his Majesties judgment, would be so apt to remove them, was so little regarded? And how did you indeavour then to take away all remembrances of things past *i. e.* to fulfil the intent of the Act of Oblivion, when you would not remove this *great note of distinction*, which had been made? And yet I find *d* not long after this, that some of you desired the Bishops to lay by all *former and present exasperations and alienating differences*; as if they were bound to comply with the end of the Law, but not you your selves. But I have not done with you yet.

d Petition for peace, &c.

N C. I wish you had; for here's enough.

C. No. I will quite stop his mouth, if I can. The Chancellour by the Kings command told us *e* what kind of names and terms of distinction were to be put into Oblivion, and desired that no body would find new names and terms to keep up the same or a worse distinction. *If the old reproaches*, saith he, *of Cavalier, and Round-head and Malignant are committed to the Grave; let us not find more significant and better words, to signifie worse things.* How well you have observed

e Speech at the Adjournment of the Par. 13. Sept. 1660. p. 15.

observed this exhortation we all know, who call your selves the *Godly*, the *People of God*, the *Saints*, the *Christians*; as if we were the wicked, the enemies of Gods people and no better than *Pagans*. These are marks of distinction with a witness, against which his Majesty there gave you, by him, a particular caution. And I can mention many other affected cognisances and differences, to use my L. *Bacons* words, whereby you seek to correspond among your selves and to differ from others, which is directly contrary to the design of that clause in the Act of Oblivion.

N. C. Pray forget them for once, if it be but to avoid tediousness.

C. Observe then only this, which will shew you the impertinence of your prating *Philag.* that he reflects very sharply in that speech upon some things past and gone, and tells them that there were still certain persons who infused jealousies into the peoples hearts, and studied to alienate their affections, *by talking of introducing Popery, and of evil Councellors, and such other old Calumnies:* which it seems by this, it was lawful to put them in mind of, even within a few days after these crimes were pardoned.

He

He expreſly recites alſo, ſome of the
f *Speech at their diſſolution* Dec. 29. 1660. p. 19. uſual talk *f* in the late times whereby the people were deceived (as that *God would never reſtore a Family with which he had ſuch a Controverſie, &c.*) and remembers them how the Church had been *buried many years by the boyſterous hands of prophane and Sacrilegious Perſons under its own rubbiſh* g: and that a
g Ib. p. 20. deep deluge of *ſacriledge, prophaneſs, and impiety* had covered it and to common underſtanding ſwallowed it up, though now it appeared again above the
h Ib. p. 21. waters *h*. And the next year at the ope-
i May 8. 1661. ning of the new Parliament *i*, he lets them know that ſome, inſtead of repenting any thing they had done, repeated the ſame crimes; particularly, ſome ſeditious Preachers reproached the Laws eſtabliſhed, *repeated the very expreſſions*, and taught the *very Doctrines*, they ſet *on foot* 1640. Now what ſaies your *Gracio* to all this? what a pitty is it, that he was not ſent for to adviſe withal when he pen'd this ſpeech? He would have told him when he came to theſe words. Hold my Lord; Not a word of what hath been done ſince 1637. You muſt not repeat the *Doctrines* or *expreſſions* then in uſe, though others do,

do. It is againſt the Act of Indemnity, which you violated too much the laſt year. For we muſt not *ſo much as ſeem to know, or remember that any ſuch things ever were*, as *Sacrileage*, *prophaneſſe*, *impiety* and *rapine* k. Theſe old things muſt *never more be rehearſed*.

k *That's alſo mention'd in his ſpeech.*

Thus this man hath in effect tutor'd and ſchool'd *him*, and by conſequence his *Majeſty* himſelf; who by his mouth, as he would perſwade us, hath ſpoken againſt his own gratious Act of Indemnity. But will you pleaſe to hear what the King himſelf ſpoke in perſon at that time *l*; for it is very conſiderable. After he had told them how much the Act of Indemnity ſecured the happineſs of the Nation, he deſired them in Gods name notwithſtanding to provide a full remedy for any further miſchief, and to pull up thoſe *old principles*, which might make *new offenders*, *by the very roots*. It ſeems then they are not to be forgotten, though they be pardon'd. We may think that it is poſſible; they only lye hid and do not appear, but are not yet extirpated out of mens hearts. And therefore it is lawful to go about that work; which cannot be done unleſs we firſt diſcover them, and then ſhew the

l *Speech at the opening of the Parl. P. 5.*

rottenneſs of them, and let the people ſee how much they have been cheated by them. I could add a great deal more out of other Papers, but I think it time to make an end; having ſufficiently ſhewn that all that this man and his partakers talk about theſe matters, is only ſmoak and vapour, which will not abide the touch; and that they deal with the Act of Oblivion as they do with the Divine Writings. If they get a word by the end; they make a great noiſe and cannot tell when to have done with it, never minding the ſenſe. As they cry *Free grace, and the Covenant of grace, the Covenant of Grace*, ſo they cry the *Act of Oblivion*, the *Act of Oblivion*. But look into either of them, and conſider them well, and you will find they are no ſuch thing, as that which they mean by them.

N. C. Let the world judg between you: For I will meddle no further in this matter.

C. It is the greateſt favour I would deſire of you all, that you would ſit down calmly, and after both ſides heard indifferently judg between us. You would ſoon ſee, I make no doubt, that his Book, and not that which

he writes against, is a *fiery invective*. But the mischief of it is, that many of you will never read what *we* write. You will only hear of one ear, and believe what a man of your party saies, and then all's your own. *For which Partiality if you judg not your selves, God will.* Among those also who will read our writings, there are so few I doubt that consider, or that are able to make a tryal and discern when a cause is well maintain'd, and when not (as Mr. *Baxter* n speaks) *that he who will confidently pour out words, how far soever he digresses from the Truth or mark, is as soon believed as he that gives the soundest reason.* But then let such a man pretend zeal for Religion, (which is the cause of all this stir) let him bawl and cry aloud and say his Adversary is an enemy to it, or hath laid a train to blow it up; and that *He* is come forth with great hazard to himself to prevent that mischief, and *shall be a Martyr if he dye in the quarrel* o. He will be sure to be admired and held in great Veneration by the Ignorant people. When he hath once fill'd their ears with the sound of these things, his work is done to purpose; and it will be hard to get a word

m *As he pretends* p. 26 *of the preface.*

n *Preface to his Confession of Faith.*

o *As the man tells us* p. 26 *of the pref.*

we have to ſay, to enter into them. Eſpecially, if the man, who hath ingaged the affections of unwary Souls in this manner, joyn a ſhew of Mortification, contempt of the World, diſlike and hatred of all ſin, together with his zeal for the cauſe of God and Godlineſs. *When they ſee men go ſimply in the Streets* (ſaith the Biſhop *p*, I named the laſt time) *and bow down their heads like a Bulruſh, wringing their necks awry, ſhaking their heads, as though they were in ſome preſent grief*, &c. *when they hear them give great groans, and cry out againſt this and that ſin, (not in their own hearers, but in others, eſpecially their Superiours) and finally make long Prayers: when, I ſay, the multitude hear and ſee ſuch kind of men, they are by and by carried away with a marvellous great conceit and opinion of them: And with ſuch ſhews have many Phariſaical Teachers drawn the multitude after them, who have not their ſenſes exerciſed to diſcern between good and evil; but judg only by the outward appearance.*

p Speech at *Liſnegarvy*.

N.C. God ſend you and me a right judgment in all things.

C. We muſt not only pray, but labour for it; by ſubduing our Paſſions, and

and laying aſide all Prejudices, ſo that we may with indifferent and equal minds conſider and try all things; and be inclined by nothing but truth.

N. C. It is a hard matter to keep our ſelves from being byaſſed by ſomething or other. And the goodneſs of any man is apt, I confeſs, not only to draw and incline my affections to him, but to make me of his belief.

C. Are there no good men, think you, who want judgment, and are of a weak underſtanding? Muſt you believe all they ſay, becauſe you know they will not deceive you? They may be deceived themſelves. They may be ignorant; and then be tranſported by their zeal, as this man is, to talk of things they underſtand not.

N. C. I will not eaſily believe him without ſtrict examination, whatſoever credit I give to others.

C. You had need be the more careful, becauſe the confidence which ſome men uſe, may make you too much preſume of their knowledg: As I doubt this mans boldneſs in his Aſſertions, and in his Rebukes, will deceive many. He beſeeches me, for inſtance, with no ſmall ſcorn, to reconcile two paſſages

in my first Book, which he saith, are as *opposite one to the other as the East and West, or* (to make a greater sound) *the Artick and Antartick Poles* q: both which, you must think, he hath seen as he *past through all the Signs of the Zodiack of their Sufferings.* One is in *p.* 95. where I say, that according to the Covenant, you ought to have some Form of Divine Service; because you bound your selves to reform according to the best reformed Churches. The other is *pag.* 223. where it is affirm'd, that you took *Scotland* for the best reformed Church, and therefore they must be the pattern. Now I pray Sir, saith *Philag. What Liturgy had they wont to use in* Scotland? or, *When was the Church of* Scotland *for the use of a Liturgy? If they were always against and without a Form of Divine Service (by their good will) how are men bound by the Covenant to use a form of Divine Service every time they meet, by being bound to reform according to their pattern?* And he concludes with a piece of *Latine* importing that a *Lyar ought to have a good memory.*

q P. 274.

N. C. That might have been spared: But I think he hath charged you shrewdly.

C. I think the stroke will return with

with a vengeance upon himſelf: and he will find he hath wounded his own credit and not mine. But, I confeſs, the reading of this made me ſigh to think, that the Nation ſhould be thus abuſed by every forward and daring man, who hath ſo good an opinion of himſelf, as to write Books, and become a publick Inſtructer of others. If wiſe men will not take care to remedy it, they muſt be content to ſee themſelves as well as us over-run with folly. And what remedy is there, but that no man be the judg of his own Abilities, but every work paſs the approbation of diſcreet and judicious perſons? This was never more neceſſary than now, when thoſe undertake to inform and teach the Nation, who have not ſo much knowledg as the *Propheſying Ape*, with which *Giles* of *Paſſamonte* went about to coſen the Country.

N. C. What was that?

C. It had this notable faculty; *that it could tell nothing at all of what was to come, but knew ſomething of what was paſt; and a litt'e of things preſent*: otherwiſe it would never mount up to *Giles* his ſhoulder, and chatterin his ear. But this *Phil.* of yours, friſks, and grins in my face, and grates his teeth apace,

and looks upon me as a ſcurvy lyar: and yet confeſſes himſelf Ignorant of what is paſt; and that, when he mounts up himſelf without any bidding to talk of it. Thus the poor people are coſened: and this man coſens their Conſcience, while ſuch as the other only pick their pockers of twelve pence a piece.

N. C. Why? What Liturgy were they wont to uſe in *Scotland?* or, when was the Church of *Scotland* for the uſe of a Liturgy? Were they not alway *without* and *againſt* a Form of Divine Service?

C. You need not repeat his words. I was going to tell you, that it is endleſs to write to ſuch a *Scribler* who will aſk that Queſtion again which hath been already Anſwered. Did I not tell you in our laſt Debate *r*, that *the* Scottiſh *Form of Prayer was printed here in* England *in the beginning of the late Wars?* But he is not at leiſure to *read* Books. He's a *writer*, forſooth; and cannot ſpare ſo much time from this great imployment, as to read the Book he writes againſt. For had it pleaſed him to be at this pains, there he might have heard of the ſtrange thing, which he imagines no body ever ſaw, the *Scots* Form of Divine Service. But he will think, perhaps,

r Continuation of the Friendly Debate, p. 409.

perhaps, that I wrote like himſelf, without any care at all; and tranſcribed that paſſage out of my own imagination, and not from the ſight of my eyes. For your better information therefore, you may know, that there being ſome perſons at *Frankfort* in *Queen Maries* time, who would admit no other Form of Prayers, but that in the *Engliſh Book*, Mr. *John Knox* (a principal Reformer in *Scotland* afterward) joyned with thoſe who quarrell'd at it. But it appears by the ſtory, that he was not againſt a Form of Divine Service, no, nor againſt all things in the *Engliſh* Book: But as he had an high eſteem of the Compoſers of it *s*; ſo he approved in great part of the work it ſelf. A brief deſcription indeed of it being ſent by him, and *Whittingham* to Mr. *Calvin* and his opinion of it return'd *Jan.* 22. 1555. Mr. *Knox* and four more were ordered to draw forth another order of *Divine Service*, which was the very ſame with that of *Geneva*. But part of the Congregation ſtill adhering to the Book of *England*, after ſome Conference, they compoſed a *new Order* by the advice of Mr. *Knox*: *ſome of it taken out of the* Engliſh *Book, and other things added*

s Witneſs the Commendation he gives Cranmer, *whom he called*, that Reverend Father in God. *Admonition to the Profeſſors of the Truth in* England, An. 1554. p. 51.

added, as the State of the Church required; and to this all consented, as we are told in the Discourse of the Troubles of *Frankfort* t. A little after, Dr. *Cox* coming thither, answered aloud, as the manner is here, which bred a new contention. And, to be short, the *English* Book was again established and continued (though afterward they left off the use of the Ceremonies) and Mr. *Knox* went to *Geneva*. There I find he was when Queen *Mary* dyed, being one of those who subscribed the Letter to the Church at *Frankfort* u, desiring that whatsoever offences had been given or taken might be forgotten, and that all might lovingly agree when they met in *England*. Not long after he went into *Scotland*, where some had begun a Reformation. More particularly it had been concluded by the *Lords and Barons*, a little after their *first Covenant* x, Decemb. 3. 1557. *that it was thought expedient, advised and ordained, that in all Parishes of the Realm, the Common Prayer should be read weekly on Sundays, and other Festivals publickly in the Parish-Church; with the Lessons of the Old and New Testament, conforming to the* ORDER OF THE BOOK OF COMMON PRAYER.

t *Reprinted here*, 1642. P. 30, 31.

u *Decemb.* 15. 1558.

x *In which they, who forsook Popery, ingaged themselves to each other by a Common Bond.*

PRAYER. And if the Curates of the Parishes be qualified, to cause them to read the same; if not, or they refuse, that the most qualified in the Parish use and read it y. In this Settlement Mr. *Knox* found them; and though the Queen discharged the *Common Prayers*, and forbad to give any portions to such as were the principal young men who read them; yet they continued to be read z. And what was thus began by a few persons, was afterward compleated by a more Publick Decree. For by a *General Assembly* holden in *December*, 1562. it was ordained that one *Uniform Order* should be observed in the *Administration of the Sacraments*, according to the Order of *Geneva*. That is, as I understand it, the very same which Mr. *Knox* and the rest had used when they were there. And two year after *Decemb.* 1564. It *was again ordained, that Ministers in the Ministration of the Sacraments should use the Order set down in the Psalms Book* a; to which now that Form, I suppose, was annexed. Nor did Mr. *Knox* think himself above these Forms, but made use of them; as appears from hence, That being desired before the Council, to moderate himself

y *History of the Church of Scotl. ascribed to Mr.* Knox. Book 1. pag. 110.

z Ibid. *Book* 2. pag. 170. an. 1559.

a *Both these I have out of the Disputation against the Assembly at* Perth; *and they are alledged to prove there should be no kneeling at the Sacrament, because their* Old Order *did not prescribe it.*

self in his Form of praying for the Queen; he related to them the *most vehement and most excessive* manner of Prayer that he used in Publick, and, after he had repeated the words at length, concluded thus; *This is the Form of Common Prayer, as you your selves can witness.* b The same History also records a *Form of Publick Prayer* used in the Church of St. *Giles* in *Edenburgh*, upon the Peace made with *France* c: and *another Form* d at the Election of *Superintendents*. He also that wrote the *Moderate Reply* e to the City *Remonstrance against Toleration*, presents the *Remonstrants* in the last leaf of his Book, with a *Form of Thanksgiving*, used in the Church of *Scotland*, for their deliverance from the *French* by the *English*, *An.* 1575. But why do I mention these particular *Prayers*? There was Printed, as I said, 1641. *the Service and Discipline, and form of Common Prayer, and Administration of the Sacraments used in the* English *Church of* Geneva, *received and approved by the Church of* Scotland, *and presented to the High Court of Parliament that year.* And though in that there are now and then such passages as this, *the Minister shall use this Confession, or the like in effect*; yet

b lb. Book 4 p. 380. an. 1564.
c July 8. 1560. p. 245.
d P. 287.
e An. 1646.

Yet they are not to be found in the ancient Books. I have been long Owner of a *Form of their Divine Service*, Printed at *Edinburgh*, *Cum Privilegio Regali*, 1594. and bound up with the *Psalm-book*, ſpoken of before; and there is no ſuch allowance given in any place of the Book. The Confeſſion is enjoyned in theſe words; *Ane Confeſſion that ſall ga befoir the reading of the Law, and befoir every Exerciſe.* And if you read the *firſt Book of Diſcipline*, preſented to the *Lords of the Secret Council of Scotland* 20 *May.* 1560. and by them confirmed *f*, you ſhall find they make ſome things *utterly neceſſary*, and others only profitable for the keeping the Kirk in good Order. Among the firſt ſort are theſe, that the Word be truly preached, the Sacraments rightly adminiſtred, *Common-Prayers* Publickly made. Theſe things be ſo neceſſary, ſay they, that without the ſame there is no Face of a viſible Kirk. And that they mean the *Form of Prayer* agreed upon, appears by what follows in the end of that Chapter *g*; *In Private houſes, we think expedient, that the moſt grave and diſcreet perſons uſe the Common Prayers at morn and night, for the comfort and inſtruction of others.*

More

f *Though never confirmed by Act of Parliament. Mr. Knox complaining that ſome in chief Authority called the ſame, Devout Imaginations.*

g *All this you may find in the ninth head, concerning the Policy of the Kirk.*

More particularly, when they treat
h *In the seventh head* of Diſcipline *h*, they adviſe, in caſe any man be excommunicated, his Friends ſhould travel with him to bring him to knowledge of himſelf, and a Commandment given to all men to call to God for his Converſion: And that for this purpoſe, *a ſolemn and ſpecial Prayer be drawn, for then the thing would be more gravely done*: They are their very words. By all which it is apparent what the conſtitution of their Church in the beginning was, and that later times have ſwerved from the Decrees of their Fore-fathers.

i *In their* Daplia's 1638. pag. 37. So the *Doctors and Profeſſors* of *Aberdene* (and they no mean men neither) tell thoſe who came to urge the Covenant on them: *They, who have ſubſcribed this, miſregard the Ordinances of our Reformers prefixed to the Pſalm-Book, concerning the Office of Superintendents, or Biſhops, Funeral Sermons, and ſet Forms of Prayer, which they appointed to be publickly read in the Church.* This was a thing ſo well known (though this *Bold-face* gives me the lye for ſuppoſing it) that *Ludovicus Capellus* * had reaſon to write theſe words; *At the Reformation, the Sacred Liturgie was purged from all Superſtition and Popiſh Idolatry, &c. and ſo there were*

* Theſ. Salmur. pars. 3. p. 658.

ſeveral

several Forms of holy Liturgie pure and simple, made and prescribed all about, by the several Authors of the Reformation; in Germany, France, England, SCOTLAND, *the* Netherlands, *&c. Departing as little as possibly they could from the ancient Forms of the Primitive Church, which the reformed Churches have used hitherto happily, and with profit, every one within the limits of their own Nation and Territories. Till at last there very lately arose in* England *certain morose, scrupulous, and nice, and delicate, that I say not, plainly superstitious persons, to whom the Liturgie of their Church hitherto used seemed fit for many, though most slight and frivolous causes, not only to be disapproved, but plainly abrogated.* Bishop *Hall*——

N. C. Enough, enough. You will be as long and tedious as the *Common Prayer.*

C. If that were shorter, you would find the greater fault: and if I used fewer words, he would keep the greater quoile; He is not one of those whom a word will suffice. He will struggle and keep a stir even when he is overthrown; and he must be oppressed with Proofs and Arguments, or else he will not cease to quarrel and contend. I shall add therefore

k *Apology against the Brownists*, Sect. 37.

therefore the words of *Bishop Hall* k; who justifying a stinted Form of Prayer against the Separatists, saith; *Behold all Churches that were or are in the World are Partners with us in this Crime. O Idolatrous* Geneva, *and all French, SCOTTISH, Danish, and Dutch Churches! All which both have their Forms with us, and approve them.* The same you may find in a Divine of your own *l*, who tells us (in the Life of Mr. *Capel*) "That he "was clear in his opinion for the lawfulness of the use of Set Forms of "Prayer, according to the Tenent of "all our best and most judicious Divines, and *according to the practice of all "Churches, even the best reformed*, saith "M. *Rogers*, *now, and in all former Ages*. "So saith Mr. *Hildersham*: Yea, and "Mr. *Smith* himself saith, upon the "*Lord's Prayer* (though as then he was "warping, and afterwards wandred far "in the waies of Separation) that it "was the practice of the ancient "Church, and *of all the Reformed Churches "in Christendom*, Of the Churches immediately after the Apostles; nay, "(saith he) of the Church in the time "of the Apostles, as may be probably "gathered, out of 1 *Cor.* 14. 26. This hath

l Mr. Sam. Clark *collection of the lives of ten Divines* p. 255.

"hath alſo been the practice of the beſt "Lights that ever were ſet up in the "Churches of Chriſt. It is very well "known, that the flower of our own "Divines went on in this way, when "they might have done otherwiſe, if "they had pleaſed, in their Prayers be-"fore their Sermons. To this Teſti-mony (which may ſerve alſo for other purpoſes) I would caſt in more, but that you complain of wearineſs al-ready.

N. C. I had rather take your word than be troubled with them.

C. And will you take Mr. *Impudence* his word againſt all theſe Authorities? What ſay you? Was there never a time when they uſed a Form of Prayer in the Church of *Scotland*? Were they alway *without*, nay, *againſt* a Form when they were left to their own choice? Did their Queen force them to *Common Prayers* when ſhe forbad the uſe of them? What do you think? Muſt we believe all theſe ſtrong Proofs and ſolid Teſtimo-nies, or will he rub his forehead, and ſay, like himſelf, believe me before them all? In good time, Sir. Let him play never ſo many tricks; let him friſk about, and tumble up and down, and

endeavour to make you ſport, that you may forget the Queſtion you came about: You will have more wit, I hope, than to let him deceive you any more. Remember; While the Ape dances on the Rope, that's the time which is taken to cut the Purſes of the Spectators. But I think he may put all that he hath gain'd by his chattering and skipping about in his eye, and ſee never the worſe. Or rather, he hath brought an old houſe, as we ſay, over his own, and others, head. For by flying to this refuge, which proves a refuge of lies, he confeſſes the force of my Argument that they break their Covenant, when they meet without a Form of Prayer; ſeeing the beſt Reformed Churches have uſed a Form, even, that of *Scotland* not excepted, after whoſe Pattern, I will prove, if you pleaſe, more fully, that they engaged to Reform.

N.C. We have no leiſure now for ſuch diſcourſes.

C. Then Ile let it alone, and proceed to give you another proof of his Ignorance of things paſt, though he have not half the modeſty of *Giles* his Ape. If you look into *p.* 243 of his Book, he ſaith, *the N.C. will make bold to tell us* (he ſhould

ſhould have ſpoken only for himſelf, who we know is bold enough) *that we uſe them more harſly than ever our ſelves were uſed: For though ſome of you,* ſaith he, *were ſequeſtred, yet none of you were ſilenced, or commanded not to preach, or moleſted meerly for Preaching, as ſuch.* One would think this man ſhould have good aſſurance for what he affirms thus *boldly* (to uſe his own language) and yet the direct contrary is upon Record, and to be ſeen in Print. For by a *Declaration* of 24. *Nov.* 1655 The late *Protector* required, not only that no perſon who had been ſequeſtred for Delinquency, or been in Arms againſt the Parliament, or adhered unto, or abetted or aſſiſted the Forces raiſed againſt them, ſhould keep in their Houſe or Family, as Chaplain, or Schoolmaſter any Sequeſtred or Ejected Miniſter, Fellow of a Colledge, or Schoolmaſter; nor, which is more, permit any of their Children to be taught by ſuch, *&c. But that no perſon, who for Delinquency or Scandal had been ſequeſtred or ejected, ſhould, from and after the firſt of* January *next enſuing, preach in any publick place, or at any private meeting of any other perſons than thoſe of his own Family. Nor ſhould baptize or adminiſter the Lord's*

Supper, or Marry, or uſe the Book of Common-Prayer, or the Forms of Prayer therein contained: upon pain of being proceeded againſt, as by his Orders was provided and directed, for ſecuring the peace of the Common-wealth. This ſeverity moved Doctor *Gauden* to make a pathetical addreſs *m* unto him in the behalf of ſo many undone perſons; which was afterward Printed. And at the ſame time the *Primate* of *Ireland* came to Town on purpoſe, and went in perſon to him to intercede for his indulgence towards them. He took alſo the ſofteſt opportunities of mediating for them, for the ſpace of five or ſix weeks together; But was fain at laſt to retreat to his Country retirement (and ſo to his grave) with little ſucceſs and leſs hope, to his great grief and ſorrow: Uſing this expreſſion to Doctor *Gauden* n, that he ſaw ſome men had only *guts*, and no *bowels* o.

m Febr. 4. *following.*

n *Poſtſcript to his Petitionary Remonſtrance.*

o Inteſtina, non viſcera.

N. C. More words are needleſs in ſo plain a buſineſs.

C. I think ſo too. No two things can be more oppoſite than his Declaration and the Protectors. For the one requires them not to preach, and the other ſaies they were not forbidden to preach. But this

this is his uſual preſumption: He thinks no body knows that which he doth not know; though alas! he falls ſo ſhort of that *Propheſying Ape*, that he is ignorant even of things preſent, which yet he makes bold to prattle of. He would have the world believe, that there is but one *N. C.* who hath found ſome favour upon the account of his great moderation and peaceableneſs. And who ſhould that be think you? Hear his own words and you will give a ſhrowd gueſs *p. There* P. 225. *is one, and there is not a ſecond, (as I know in* England) *who hath been taken into ſome conſideration for the greatneſs of his Moderation and known Peaceableneſs of ſpirit*, &c. *I ſay, there is one (but he ſhall be nameleſs) that hath found ſome favour upon that account*, &c. *I ſay that one, for ought I know, is the only inſtance in* England, *whoſe Moderation in conjunction with what elſe might be thought to deſerve ſome abatement of rigor, hath procured him ſo much favour as will find him bread.* By theſe words *I ſay, as I know, for ought I know*; I ſuppoſe, you cannot but know the Gentleman. And if he do not know a thing, who ſhould? you, may be, believe it upon his word, there is never another who hath been connived at but this ve-

ry deſerving perſon. And if he tell you on the other ſide, that *Conformiſts* were only ſhewn a great Rod heretofore (which he ſpeaks of) *but* not one of them, *that I do know*, ever whipt with it *q*, what would you deſire more to perſwade you of the preſent rigor in compare with the lenity (who would think it) that was uſed in thoſe gracious days? *Philagathus knows it not*; this is ſufficient, and you ought not to enquire further. Though ſome of us indeed who know little, muſt needs be ſo bold (by the leave of his *Omniſcience*) as to ſay that we are acquainted with many who felt the ſmart of that Rod. And I, for my part, who am very Ignorant, I confeſs, in a great many things, know more than one or two that have enjoyed the ſame indulgence with this rare perſon, whom he ſpeaks of. And when he tells us *his* name, he ſhall know *theirs*, if he deſire it.

q *They are his words*, pag. 256.

N.C. I cannot tell what to ſay to theſe things. I wiſh he would talk leſs of *his own knowledg*.

C. But you know what to do, unleſs you ſtill think he knows all that he talks of. And that is, not to believe him, when he tells you of *hundreds of Families*,

Families, nay, the *Families of many hundreds* r, of *ſo many hundreds* s of Miniſters, that have hardly meat to fill their bellies, or clothes to cover their nakedneſs. You would think by his repeating it ſo often, that he had counted them; but we have reaſon to think he ſpoke at random. You muſt firſt *Admit* t one ſuppoſal, and then he will make another; and tell you *it may well be ſuppoſed* there were 1500, *&c.* who, *as it is probable*, having *moſt of them* families, have *little* or no temporal eſtate; and then he can roundly ſet down hundreds, many hundreds. A wonderful diſcovery, and a ready way to make *thouſands* as eaſie as *hundreds* at pleaſure. Much like that of the complainers in *John Lilburn*'s caſe, who talkt of a hundred diſcoveries that might be made of the peoples miſeries. And the reply which one *u* made to them may ſerve him. *Indeed it is true: they may be made with eaſe. It is but to ſit down and write an hundred particulars, what come uppermoſt*, (or to make ſuppoſals as you think good) *taking no care whether they be true or no; and then there will be an hundred ſuch diſcoveries made.*

r P. 236
s P. 234.
t P. 233.
u *Declaration of ſome proceedings of* Joh. Lilb. 1648. pag. 60.

N. C. He did not make ſuppoſals ſure without reaſon.

C. Yes. And will ſhew you anon there is reaſon againſt them. But for the preſent, we will let that paſs, and ſee if he can give us better Information in greater matters. Theſe are all trifles, you may think, which he doth not mind: But the Covenant —— that's a thing he hath ſtudied without all doubt, and knows the bottom of the buſineſs.

N. C. Or elſe he is skilled in nothing.

C. And yet how unfit he is to be your Advocate in that cauſe, appears by the lame account which he gives us of many things belonging to it. Look into his Book, *p.* 259. and there you will find, as if he meant to debate the buſineſs thoroughly, and had ſome weighty matter to impart, He begins with an *O ye*, ſaying, *Good Sir, hear how fair the Conceſſions of the N. C. are, and then judg whether there be not a juſt ground and foundation for peace and amity betwixt you and them.* Well, I liſten Sir, What have you to ſay? Why? Firſt of all, he tells us, the *N. C. do hold, that the Covenant binds them to nothing that is ſinful.* A marvelous great condeſcenſion: like that *p.* 153, where he tells us, *the N. C.*

are

are in charity with all the Saints. They are much obliged to you for your great humility and courteſie. It is a ſingular favour, that you will be pleaſed to be in charity with them: and his Majeſty is much beholden to you, that you will not think your ſelves bound to ſin. But his Friends would have taught him to have granted more (only he knows little, as I told you, of what hath been ſaid or done) and bid him add, *that it doth not bind them to go beyond their place and calling to do good* x. And ſo much for that. Let's prick up our ears now, and hear what he tells us in the *ſecond* place; for he gapes as if he would hold forth ſome notable point. *Nay Sir*, ſaith he, *the N. C. or many of them* (for he dare not be confident of all) *do think, that if an Oath contain never ſo many good and neceſſary things*, and but *one that is bad and ſinful, that one ſinful thing is not to be done for the ſake of all the good* y. Mark how timorouſly the Gentleman *walks upon the Ice* (which he hath done before now z) and what great care he takes that he catch not a fall. He will not paſs his word for all the *N. C.* There are, you may be ſure, *many of them*, he cannot tell how many, who have arrived to ſuch a de-

x *Propoſ. to his Majeſty*, p. 12.

y P. 260.

z *They are his words*, p. 257.

a degree of honesty, that they will not do a sinful thing together with many good things. But some it seems, he fears, are of another opinion, *and think they may do a sinful thing for the sake of a great many good.* These are brave lads: And I doubt not, whosoever they are, but they will find a great many good things to bring to pass, when they have a mind to make another Rebellion. But this is not all; he desires we should understand in the *third* place, that *the N. C. or some of them do yield this*, that they are not bound by an Oath or Covenant *to that which is impossible to be done* a. Doth he not advance very much in his Concessions? and come nearer and nearer to us? When *some of them (for any thing he knows*, I must in charity put in, for his relief) think they are bound to do even impossible things. Nay, *many* of them may be of that mind, for he dares not venture so far as he did before. It is not the *N. C.* or *many* of them, but only the *N. C.* or *some* of them think they are not bound, if the matter of the Oath be something that is impossible. Then, as I said, *some*, nay *many* he gives us leave to think may be of the contrary perswasion. And what

a Ib.

desperate

desperate people are those? What will not they attempt, who are not deterr'd by the apprehension of impossibilities in their way? Wo be to us, when these men are angry. But *Lastly*, the good Gentleman was in such a terrible taking when he was writing of this matter, or else so loath to come near us; that he dare not so much as say roundly, that the *N.C.* hold a Father, Husband, Master, or Prince, may make void either the Oaths or Vows made by their Children, Wives, Servants, or Subjects *without their consent*, in *things that are subject to their Authority*. No, pardon him there, he dare not go so farr, he only says, in a confused manner, that the *N. C.* or *some of them* are of this *b* opinion. He seems here to be a little sensible of his Ignorance, and so durst not speak with so much confidence as he doth when he hath less reason. For if he had but read a Book * that used very early to be put into the hands of young Scholars, he would have found this Case determined very resolutely in those very words which I now used: and then I perswade my self he would have concluded all the *N. C.* to be of that mind. But he resolved to be very wise and cautious;

b P. 261.

* Ames *Cases of Consc. Book* 4. Q. 11. *Resp.* 2.

cautious; though he ſpoil'd all by that means. He dare go no further in the beginning of his Diſcourſe about this matter *c*, than to tell us, "that *ſome* "who cannot renounce the Covenant, "are heartily ſorry that ever the taking "of that Covenant was preſſed upon "any body, becauſe the multiplying of "Oaths of that nature, doth uſually "end in the multiplying of Perjuries "through mens breach thereof. He gives us leave to think then, according to his opinion, that *moſt are* not ſorry, or not *heartily* ſorry, but would make no great matter of doing the ſame again. What though Perjuries follow? It is but keeping a Day of Humiliation, and bewailing all the raſh Oaths and Perjuries, and then *they* for *their* part are very innocent, and *waſht as white as the Snow in Salmon*, as he ſaith they are by the Act of *Oblivion* *d*. But wo be to the poor Cavaliers, who could not compound for their Eſtates unleſs they took the *Vow and Covenant*; as ſome made bold to tell his Majeſty in their Propoſals (which were ſince the Act of Indemnity, and therefore I may ſpeak of them) *Not preſuming*, ſay they, *to meddle with the Conſciences of thoſe many*

c P. 258.

d Pref. P. 32.

many *of the Nobility and Gentry, and others that adhered to his late Majesty, in the late unhappy Warrs, who at their Compositions took the Vow and Covenant; we only crave your Majesties clemency to our selves and others, who believe themselves to be under its Obligation.* A greater presumption than that which they would avoid; to remind his Majesty how barbarously his Friends had been used (their Consciences being squeezed and oppressed; as well as their Bodies and Estates) even then when they were pleading for his favour. But my business is only with him. And what do you think of your Champion? Hath he not done you rare service in declaring your Opinion about Oaths and Covenants? Will he not make an excellent Casuist, and be fit to be put in the Chair to read Lectures for the satisfying of Conscience? Let not the *Schools* loose such a precious Engine as this. It is a thousand pities that he should be confined to the Trade of making Sawces, of giving relishes, and trimming out Dishes: (or if you will have them so called, Discourses) He can unty your *knott*, and tell where the *Hinge of the Controversie* turns *e*, (and that in *Latine* too) and

e Preface, p. 40. *I have given you* Cardo Controversiæ *between the* C. *and* N. C.

and furniſh you with ſo many *Diſtinctions*, *Diffs*, and *Div's*, as ſhall give great content, and make the feirceſt Diſputers preſently ſhake hands. For you ſee in four words, he *hath laid a Foundation of Peace and Amity* between the *C.* and *N. C.* though he be not yet come ſo far as to determine poſitively whether between *all*, or *many* or only *ſome*. That you muſt think is reſerved for another *Lecture*. And yet I perceive there are ſome teſty people, who think he hath done no more to make an accord among us, by his ſolemn handling this caſe of Conſcience; than *Norandino* of *Savignano* † did to the compoſing of a Controverſie in *Italy*.

† *Whom we find in the* Hoſpital of Incurable, *&c.* 1600. P. 54.

N. C. If he were long about it, pray let's not hear it.

C. No, he had done preſently. For there being a great Diſputation held in the City of *Ceſena*, this Lubber paſſing by chance through the place where all the Diſputants were met together, cry'd with a loud voyce *make room* (which immediately he made for himſelf with a good Quarter-ſtaff) *and give ear to me.* I hold this Concluſion, that *Savignano* is not diſtant from *Ceſena* above ten miles. And next I maintain

this

this other, that *Savignano* is of the Maſculine Gender, and *Ceſena* of the Feminine. And I'le alſo ſtand to this, *That more people will give ear to me who am but a fool, than to you who would appear to be wiſe.* And laſt of all——

N. C. Hold you there. He will ſpoil all again, I much doubt, after he hath ſpoken ſo wiſe a word.

C. It is well noted: and therein the moſt are fully agreed. But ſetting aſide the *Quarter-ſtaff*, which is a notable weapon, to put an end to a Diſputation, I think *Norandino*, and your *Phil.* have much alike abilities for compoſing Differences. Only the *Italian* had more confidence, and ſpoke poſitively: but the *Engliſh-man* (contrary to his wont) ſpoke with greater diffidence and diſtruſt of himſelf; which may be an argument of a little more wiſdom.

N. C. I have ſeen indeed this Sentence cited out of *Thucydides*, That *Ignorance makes men bold, and Knowledg makes them timorous.*

C. There is a great deal of truth in it. But for all that, the Bold fellows carry the day: for *they* are thought very knowing; and *thoſe* that dare not talk confidently of all things, the vulgar account

count very ignorant. So that, whether out of Ignorance, or much Policy and Knowledg of the Peoples humour, you may determine; your *Knight* hath taken the right course; who very often sets a good face, as we say, upon the matter, and speaks with great assurance, right or wrong: And in this, I think, no man hath a faculty beyond him.

N.C. Good now let's have no more of this; for I was tired long ago with it.

C. Pray stretch your Patience a little farther: I will not exercise it too much. Do you not think, by his Discourse, that he is very well acquainted with me?

N. C. I should think most inwardly.

C. So would any body else. For he can tell you my private opinions, my studies, and what I am able to do as well as if I had taken him into my bosom. Such an Ass, it seems, I am to discover and open my heart to a stranger: or rather such a silly piece of Impudence is *he*, as to venture to talk by guess, and alway to take such bad direction as to guess amiss. He tells you for example, that I am one of those *whose judgment leads them to have a great respect for* Scientia media *g*.

g P. 219.

N.C.

N. C. What's that?

C. You may ask him, if you think he can tell you. It is ſufficient for me to let you know that I have ſo little reſpect for it, that I look upon it as an idle invention. So wide a diſtance there is between his knowledg of me, and my knowledg of my ſelf. However, he can tell you greater matters than this, and confident he is, that once I expounded the Scripture according to Mr. *Calvin*, and now I underſtand them according to *Grotius*.

N. C. He only *wiſhes* that be not your meaning, *p.* 121.

C. That's a way he hath of telling you *his* mind, and conveying the belief of a thing into *yours*. For he makes no bones afterward *h* to ſay, that I tell *my Hearers, it is a ſingular Priviledg that they have the Goſpel ſo plainly expounded to them*, i. e. *as* Grotius *and I expound it, but not as it is expounded by thoſe Divines that conſult* Calvin *and* Beza, *and twenty more ſuch worthy Interpreters*. He ſhould have taken the courage to make them up *ſeven and twenty* i; which, for ought he knows, is as true as the other. Eſpecially ſince he is ſo hardy as to tell you that I *adore Grotius*, p. 269. and *Idolize* him,

h P. 188.

i *You ſet* H. Grotius *(for ought I know) againſt Twenty ſeven men who are not of his mind*, p. 11;

him, *p.* 279. and truſt to him, and rely upon him, as *if he were God* himſelf, *p.* 10. And all this, though I never ſo much as named him, nor have any greater acquaintance with him than with other good Authors, nor ſo much neither; having gain'd ſome conſiderable knowledg, I hope, of the Holy Scriptures, before I adviſed with him, or any that he hath mention'd.

N. C. Strange! I thought he had been your *Oracle*.

C. My *God* you ſhould have ſaid: And your *Philagathus*, ſome great *Genius* who ſtands at my elbow every time I take down a Book: And ſees me throw Mr. *Calvin* aſide, but making a lowly reverence, and kiſſing his Works when *Grotius* comes to hand; or rather kneeling down, as if I meant to worſhip, as well as read him.

N. C. I cannot tell how to excuſe this boldneſs.

C. Which is ſo great and ſhameleſs, that if he wore a Steel Vizor, it could not be more impudent. He hath a vile ſuſpicion, he tells you, that *Grotius* his Notes upon the *Canticles* did me a great deal of harm; which is a marvel, ſeeing I never read them in all my life.

N. C.

N. C. How? not read them?

C. It is as I tell you, upon my honeſt word.

N. C. And yet he is not content to mention it once, but repeats it again *k*

C. And would put a jealouſie into you, that I have ſuch a fire kindled in me, as makes me burn with deſire to offer Sacrifice to another Idol. I am aſhamed to ſet down his words, they are ſo lewd. Nor can I imagine what ſhould bring ſuch things to his mind which are ſo far from my thoughts, but his own filthy inclinations; or what ſhould make him mention ſome things *l*, ſo often, and in ſuch a manner as he doth, but his love to ſmutty Diſcourſe. He is not content to make mouths at *me* (of whom he hath ſo little knowledg) but in effect at St. *Paul* himſelf; who commends thoſe that preſerved themſelves Holy in a ſingle life *m*. As if he placed perfection in wedlock; or was of that Gentleman's mind who taught the people this leſſon in the late times *n*: God needs ſuch a veſſel as *Chriſt* to put himſelf in. Chriſt needs ſuch a veſſel as *you* to put *himſelf* in. *God would run every way, ſettle no where, be bounded in nothing if he did not ſettle in his Son. The Son would*

k P. 122, 195.

l Batchelors, pretineſs, Wives, &c. See p. 23, 122, 153.

m P. 153.

n Some Flaſhes of Lightning, &c. Sermon upon 1 Cor. 11. 10, 11, 12, 1648. p. 172.

would reſt no where, have no content, if it were not in thee. Men would run every way, reſt no where, if not bounded by a wife.

N. C. Why do you not let ſuch abominable ſtuff lie buried in oblivion?

C. I had rather have been ignorant of it, than put to the trouble to deteſt it. But ſince it is divulg'd, and comes in my way, I thought it a piece of very fit dirt, to ſtop ſuch a foul mouth as his withal.

N. C. I wiſh he had not open'd it in theſe matters.

C. Nor would he; if he had been indued with a little of that virtue which St. *Bernard* ſo much commends in his laſt Sermon upon the *Canticles*: Modeſty I mean, which he calls among other things, the *Praiſe of Nature, the Sign of all Honeſty, the Firſt fruits of Virtue, the Siſter of Continence, the Preſerver of Purity, the Keeper of our Fame, the Beauty of Life, and the ſpecial Glory of the Conſcience.* But his whole Book is a ſtranger to this excellent quality, and writ in ſuch a manner, that they who can like it are in a worſe condition, in my judgment, than thoſe who love to feed upon coals and aſhes. He is come to

ſuch

ſuch a pitch of boldneſs, that he will undertake to tell you not only what Authors I read, but how much I have read in my Books: And that, for inſtance, I had no more wherewith to charge *T. W.* than what I produced *o*. Which is the greater piece of impudence, becauſe I have ſufficient reaſon to conclude that he hath not read his Works himſelf, and ſo cannot tell what abſurdities I have obſerved. Nor hath he read *W. B.* later Works, though he commend them for the good and ſavoury paſſages that are in them. His former *p* indeed *he thinks* he hath read, I ſay *he thinks* (for he repeats it) that he hath read more in them, *than I pretend to have done*. A Huge piece of Learning! He might have ſafely left out his, *I think*, and ſpoken more confidently; for if he had read but one line, it would have been enough to make good his word: Becauſe (whatever I have *read*) I have *pretended* Nothing at all in that matter, but *ſpoken* only of his new Sermons. But he will make you an amends for this diffidence; for he hath a great ſecret to tell you with open mouth concerning the *Conforming* Miniſters; *ſome of which*, he

o Pag. 51.

p P. 194.

faith, *are known or judged to be arrant*
q Pag. 70. *Socinians* q. And how doth he know it, think you? Is it by Revelation? Verily (to uſe one of his own words) for any thing that I can perceive, he doth not know it, but only ſuſpect it. And then how dare he, or others, judg them to be *Socinians*? Mark, I pray, his partition, *They are either known, or judged, to be ſuch*; that is, they are judged to be ſo ſometimes, though they are not known to be ſo. Theſe are men of a very nice and tender Conſcience, who take upon them to ſit in the Judgment Seat, and pronounce ſentence of Condemnation upon their Neighbours before they underſtand their Cauſe, or have any aſſurance that they are guilty of the Crime. When ſuch men have Power proportionable to their Malice; *Lord have mercy upon us.* If judgment and knowledg be divided in this manner, who is there that may not be voted to deſtruction? They will clap their hands and cry as a man goes along, thinking no harm; A *Socinian*, a *Socinian*, and ſtraightway the *Hounds* are let looſe---

N. C. Uſe, I beſeech you, more civil terms.

C. You have forgot, I perceive, your own

own phraſe, ſo common in the late times, when you incouraged one another to go *a Perſon hunting*. But you will remember it when you have power, and the people, as I was ſaying, will run like ſo many Dogs to tear the Innocent in pieces. For my part, I wiſh he may be queſtioned by thoſe who have Authority about this matter, that he may either make good his ſuggeſtion, or elſe be branded for a malicious Scribler.

N. C. There is nothing of malice, I am confident, in his words.

C, I crave your pardon, if I do not believe you: I have cauſe to think he knows not One. For among all my acquaintance, I could never meet with a man that knows, or ſuſpects, ſo much as one ſingle Miniſter to be of that perſwaſion. And one would think, that Conformiſts ſhould be known to one another, better than to ſuch triflers as he. Therefore I cannot but look on this as a piece of his diſingenuity and ſpight, (of which I told you, I would give an inſtance.) *Socinian* he knows is an odious name, and ſo he would willingly faſten it on ſome of us, if he could: the better to ſtir up the Peoples hatred againſt all

those whom they please to imagine men of that strain. And for the very same cause, I doubt not, he talks of our *Idolizing Grotius*. It is a popular word, as was said the last time we met together, which he hath not yet forgot. Whensoever they would have any thing hated, it is but saying that such and such make an *Idol* of it, and immediately the People will abhor both it and them. Thus they said, we *made an Idol* of the late King. And you may easily know with a little recollection, who it was that told a Gentleman when he said Grace, and pray'd God would bless the King, (a little before his Death) *Your Idol shall not stand long*. But they dare not talk of Kings now: and yet the People must be perswaded that we have still some *Idol* to worship, and who should it be but *Grotius*? (a suggestion as false as the Father of Lies can invent) together with another Image, like that of *Nebuchadnezzar's*, *Dan.* 4. 32. *which*, saith he, *you too much adore, and would have others do the like* r. "But "it can no more stand before the more "select parcels of *another Statue* which "you decry, than *Dagon* could before "the Ark. No, it trembles and quakes already,

r Pag. 14.

already, (*witneſs your own fears*, ſaith he,) the very ſound of *Idol*, and *Image*, and *Dagon*, is able to do the buſineſs. It is as ſtrong as a mighty wind to ſtir up the Peoples Paſſions, and put them into a hurry againſt us: Eſpecially when they are perſwaded the *Ark* is among theſe men; or if the *Ark of God* be taken, and the *Ordinances* a while removed by the *Philiſtines*, (you know the meaning of this *Gibberiſh*) it will return again with a vengeance.

N. C. Take heed, Good Sir, you are too bold with the Scripture, The laſt time you *walkt on the Battlements of Blaſphemy* s, when you approved of that ſaying, *A man may talk nothing but Scripture, and yet ſpeak never a wiſe word.* s Pag. 16.

C. That's another of theſe mens popular Arts, to cry *Blaſphemy*, *Blaſphemy*: For then the People think they ſmell the *Apocalyptick Beaſt*. They can underſtand alſo what the *Battlements of Blaſphemy* are, though I cannot. Some frightful thing I warrant you; which makes their hair ſtand an end, or their heads turn round; if they did not ſo before. Thus they dealt with *Biſhop Hall*, who having ſaid in his *Humble Remon-*

Remonſtrance, that Epiſcopacy had continued in this Iſland ever ſince the firſt Plantation of the Goſpel, thought good to add theſe words, † Certainly, except all Hiſtories, all Authors fail us, *nothing can be more certain than this Truth.* Here *Smectt.* cries out very rudely. *O Durum! Nothing more certain? What? Is it not more certain that there is a God? Is it not more certain that Chriſt is God-Man? Is it not more certain that Chriſt is the only Saviour of the World?* Nothing more certain? Muſt this be an Article of our Creed? *&c.* And ſo they run on; accuſing theſe words *as bordering upon Blaſphemy*; which are no more (as he told them in his Anſwer) than what every body ſay in their hourly diſcourſe, when they would confidently affirm any Truth. Nay, ſo careleſsly do they throw out this word againſt thoſe who oppoſe their conceits, that we are told by one, "to charge the Covenant as contradictory to former Oaths, and as tending "to apparent Perjury, is ſuch a *manifeſt Blaſphemy* againſt ſo *ſacred* an "*Oath*, as cannot but be abhorr'd by "all ſober Chriſtians. Theſe Patterns your *Phil.* exactly follows; aggravating every thing though never ſo harmleſs, with

† P. 21. *Of the Humb. Remonſtr.*

u *Anatome of Dr. Gauden*, 1660.

with the like heap of Queſtions, and the charge of *Blaſphemy*. He is as like them as if he had been ſpit out of their mouths, as we commonly ſpeak, uſing the *ſame witleſs and malicious intimation*: (as the Biſhops words are) only he ſeems to have a more viperous inclination, and every where goes about ſeeking out hairs upon Egg-ſhells.

N. C. You muſt not think to paſs this over ſo ſmoothly.

C. Why? St. *Hierom* ſpeaks bolder words, and I never yet heard that he was a blaſphemer. *By a perverſe Interpretation*, ſaith he, the *Scripture becomes of the Goſpel of Chriſt, the Goſpel of Man, or which is worſe, the Goſpel of the Devil* x. For which he gives this reaſon; the *Goſpel conſiſts not in the words of the Scriptures, but in the ſenſe; not in the ſurface, but in the marrow; not in the leaves of words and phraſes, but in the root of reaſon.*

x *upon the firſt to the* Galatians.

N. C. But he that talks nothing but Scripture, gives no ſenſe, but meerly recites the bare Text.

C. I remember his words, and they are wondrous wiſe. What doth he recite the Text for? Is it not to ſome purpoſe or other?

N. C.

N. C. Yes sure.

C. Then he gives the words of Scripture a sense by applying them to his purpose. Which yet may be so wide not only from the meaning of the Scripture, but from all reason, that it may be very idle stuffe.

N. C. But still there is good sense in Scripture words.

C. He hath made them his words; having separated them from their sense. And it is an easie matter to shew you a Discourse all in Scripture words and phrases, which you your self shall call nonsense. Such there were in the Primitive Times, as we may gather from *Irenæus*; who tells us of some, that rather than their own Dreams shall want authority, would cite the Holy Scripture to give them countenance: though they were no better imployed all the time, than those that wreath a Rope of Sand *y*. For they dissolved the parts and members of Truth, by transposing the words from their proper places, and putting them out of their natural order and connexion. They cheated the people with scraps of Scripture set together after their own fansie: and called their Imaginations the Word of God, because they

y ἐξ ἄμμου χοινίκα πλέκειν ἐπιχειροῦσι.

they ſpoke the ſyllables and phraſes of it. Which was juſt, ſaith he, as if an excellent workman ſhould make a Picture of a Prince, conſiſting of many precious Stones ſo artificially put together, that they exactly repreſented his perſon. And when he had done, another ſhould come and tranſpoſe theſe Stones, and ſet them in another order; till he had made the Figure of a Dog, or a Fox, and then ſhould confidently affirm, that this is the very Picture of the King which the excellent Artiſt made. How would you confute ſuch a man? He ſhews you all the materials; the very ſame Stones which the workman uſed. There is not one of his own putting in, he hath not made the leaſt addition out of his own brains; and therefore it muſt needs be the Kings Picture. For any thing I can ſee, according to this Gentlemans Diſcourſe, the ſimple people muſt believe him, and, as *Irenæus* ſpeaks in the ſame place, reverence this Filthy Fox, which he hath made by miſplacing the very ſame Stones, as if it were the true Image of their Prince. This is a lively reſemblance of the practice of thoſe men who (as he goes on) tear the Word of God in

ταύτην εἶναι τοῦ βασιλέως εἰκόνα, &c. L. 1. p. 32.

in pieces, and plucking some from this Book z, some from that, accommodate it to their Tales and old Wives Fables, saying, This is the Word of God. There cannot be a more exact description of the Age wherein we live, in which (as *Bishop Hall* told *Robinson*) *you joyn Scriptures, just as you separated your selves.* And when you have packed together a great number of them according to your fansie and humor, then you think you have spoken the Word of God, though sometime never a word of sense. And now I call to mind the Author of that saying which he carps at, only he saith *scarce*, and I said *never* a wise word: and that is Dr. *Jackson* in his Book of the *Original of Unbelief* a, where he hath a large Discourse to shew how both the *Jew*, the *Romanist*, and the *Separatist* are wont to dream upon the Holy Scripture: and there is no Blasphemy in it that I can find. The sum of it is this. *Musing* and *dreaming* are very near of kin: the Fansie in both being apt to weave in every circumstance or occurrent that hath the least semblance or connexion with the principal matter represented, or thought upon. For in *Dreams*, the principal sense, which should

z ὅθεν καὶ πόθεν.

a Ch. 47. p. 425.

ſhould judg, being faſt bound with ſleep, cannot examine the intimations given by the fanſie, and ſo every thing paſſes current which it ſuggeſts. And in *Muſing* the fanſie is ſo contracted within it ſelf, that it can neither receive Inſtruction from the Underſtanding, nor give it perfect Information from Repreſentations made by the External Senſes, and ſo its follies are not corrected. But let the Original of theſe erroneous imaginations or fallacies be what they will; this is certain, that they inſinuate themſelves after the ſame manner into ſuch as dream, and ſuch as rather *muſe* than *meditate* upon the Scripture. Nor is there any other means to prevent their Inſinuations, beſide vigilant and attentive alacrity to ſift and examine every circumſtance, by ſetting our thoughts a work to counterſway our extemporary conceits or apprehenſions, with all other contrary inducements poſſible. He that thinks of nothing, but of confirming his own concluſion or apprehenſion will preſently perſwade himſelf, the Word of God (eſpecially if he hear it alledged or quoted by another) ſpeaks juſt ſo as he thinks, and profers it ſelf as a witneſs to give teſtimony

mony to the truth of his present thoughts. Thus the superstitious *Palmister*, who foretels the changes to be in your life, by looking into the lines or wrinkles in the palm of your hand, thinks he hears the foundation of his Art in the sound of *Moses* his words, *And it shall be for a sign upon thy hand*, or of *Job*'s, *He sealeth up the hand of every man*. The Ignorant Priest likewise, that searched for the word Mass in the Holy Scriptures, skipt for joy, and cryed I have found it, I have found it, when he read those words of St. *Andrew*, Joh. 1. 41. *We have found the Messias*. And I may add *W. B.* in his musings upon an unbelieving heart, when he came to think that it is *rash*, *suddain*, and *maketh haste*, presently applied those words of *David* to this purpose, *I said in my haste, I am cut off from thy sight*; *and I said in my haste, all men are Lyars*.

Exod. 13. 9.
Job 37. 7.
Psal. 31. 22.
Psal. 116. 11.
Seas. of Truths, p. 218.

N. C. And pertinently enough: are they not?

C. No: For by *haste* in the former place, he means his *sudden flight* from *Saul*, which he thought could not be so swift, as that he should make an escape, but his Enemies without a marvellous Providence would *cut him off*.

And

And in the other *Flight* like to this, he had ſome reaſon to ſay, that there was *no Faith in Man*, when his *own Son* whom he loved, and had ſo much obliged, and his old and truſty Counſellor proved falſe and rebelled againſt him. Some other words of *David*, when he was in the ſame danger and diſtreſs, this *Philag.* in his dreaming way of thinking, applies to Gods deſerting mens Souls. And generally when they diſcourſe of *Humane Reaſon*, they imagine it is that very thing which St. *Paul* calls the *wiſdom of the Fleſh*. In ſo much that a noted perſon, gives this reaſon why men ſhould order nothing in the Worſhip of God, *becauſe the wiſdom of the Fleſh is at enmity with God: and God hath no reaſon to truſt an Enemy in moulding his Service. All Humane Inventions have a malignity in them, and ſmell of the Fountain from whence they come.* He gives this reaſon alſo, why they ſhould invent nothing for Ornament in Gods Service, *becauſe God hath choſen the mean and baſe things of this world*, 1 Cor. 1. 27. This is to *run after phantaſms*, and *to triumph in words*, as a great man of another Nation ſpeaks. To build Obſervations upon three or four (ſometimes but one)

little syllables, which signifie nothing but what custom without any reason pleases, and are of no more value than use gives them. And thus, as Dr. *Jackson* there observes, Brains apt to busie themselves about curious thoughts or scrupulosities, generally frame such compositions of sacred lines, as men in a Frenzy, or other like grievous distemper, do out of scrabled walls or painted cloth. The one make fooliſh or monstrous Pictures of true colours, the other draw senseless and ridiculous Inferences out of Divine antecedents. And unless I had compared the marginal Quotations of some Anabaptists and Schismatical Discourses with the Text, and both with the conclusion intended by their Authors, I should hardly have conceived it possible *for a man to speak nothing but Gospel, and yet to speak scarce a true or a wise word.* You may find the same Observation in Mr. *Bernard* b, (whom we spake of the last time) who tells us the Separatists that then were, *to the simple would seem to speak nothing but Scripture, when indeed the main point considered, they speak nothing less.*

b *Separatists schism,* 26.

N. C. Pray trace this folly no further.

C. I

C. I ſhould not have troubled my ſelf at all with theſe dreamers, were it not that they are ſo extreamly proud and inſolent.

N.C. No ſuch matter.

C. Yes: The moſt common and ordinary people are ſo well train'd up to a conceit of themſelves, that though they will acknowledg one of our Miniſters to have more Learning than themſelves, and to have ſtudied longer, (a great piece of humility!) yet they will ſignifie, by the ſhaking of their heads, how much they pity their ignorance in the mind of God: and peremptorily conclude, that no man that is not of their Sect, knows ſo much of the Will of God as they do. And the ſtronger reaſon (as the fore-named learned Divine obſerves) is brought againſt them, the forwarder they are to appeal from Reaſon to the Scripture, and that is to be interpreted by the Spirit, and that is in themſelves alone: and we are told that Learning will do men no ſervice to underſtand the Divine Myſteries.

N.C. This is a thing that we are ſorry for, as much as you.

C. Are you ſo? Why did not your *Philag.* then ſo much as approve of the

Reprehenſion I gave to theſe mens vain Imaginations? nor ingenuouſly confeſs that the Nation came to be over-run with folly, by ſuch means as I related; but skips over all that without ſo much as touching of it. This is an argument of his diſingenuity, and ſtudy to ſerve a Party; that rather than ſay a word againſt it, he will let the moſt ſottiſh people think themſelves wiſe, nay, incourage them to imagine we blaſpheme, if we tell them, they talk fooliſhly in Scripture phraſe.

N. C. Why do you call them *ſottiſh*? it is a harſh word.

C. Why may not that be allowed to me which was to *Melanchthon* in times paſt? who feared not to ſay, that this is the ſottiſh or ungraceful diſcourſe, which is oppoſed by the Apoſtle to *ſpeech ſeaſoned with Salt* c. For by *Salt* he underſtands a *judgment rightly and dextrouſly applying the Word of God.* As in our Saviours words, *Mark* 9. *ult.* he thinks by *Salt.* is meant, the *Word of God rightly underſtood, by uſing judgment and diſcerning, leſt it be transformed into profane imaginations*, &c. *and the native ſignification of the words be changed.* But *Phil.* ſtands not upon judgment and diſcretion,

c Col. 4. 6. *See him upon the place.*

d Verbum Dei rectè intellectum adhibito judicio, ſeu diſcrimine, &c.

ſcretion, the Word of God applied by imagination will do as well. His Salt is all of another ſort, which in truth is but ſottiſh fanſie. Let the world be ſtill abuſed with the pretence of *Viſions and Revelations*, what cares he? He had rather indeed they *would let theſe words alone* e: But if they have a liſt to uſe them, he is ready to offer his ſervice for their defence. Though the world be cheated by them never ſo much; he will ſtand by them, and maintain it that they mean honeſtly. For what is there, that he cannot make good by his *it may be's*, and ſuch like tools? *It is poſſible*, ſaith he, *that* W. B. *might mean not elevating, but humbling Viſions of God.* Say you ſo Sir? Deal ſincerely I beſeech you: Did you read the place? What ſay you? Do not hum and haw, but ſpeak like a man, and ſay, whether did you look or no, into that Book which you undertook to juſtifie, to ſee what kind of *Viſions* he ſpoke of? If not; with what Conſcience durſt you become his Advocate, and take upon you to maintain you knew not what? Is this your way of writing Books? It gives men occaſion to think you ſcribled this to get a little mony, which you

e Pag. 47.

hoped *W. B*'s. Friends would preſent you withal, not caring whether it were true or falſe. If you did; then I ask you, where were your eyes, that you could not ſee the inſtance whereby he explains himſelf, and that is of St. *Peter*'s beholding Chriſt transfigured, and ſaying, *It is good to be here?* Was this an *humbling Viſion*, with which he was ſo tranſported? Or doth he ſpeak only of Gods *giving counſel and comfort* to his people (as you would have us think) when he expreſsly calls them *Times of Raptures and Revelations?* All this is within the compaſs of five or ſix lines in *W. B*'s Book; which makes me think it could not have eſcaped him, if he had lookt into it. And therefore I am of the opinion, that according to his wonted boldneſs, he wrote at all adventure; knowing very well the humour of thoſe he had to pleaſe, who would magnifie and cry up any thing for an Anſwer, though never ſo ſilly, nay, never ſo falſe. And though the impudent cheat be now diſcovered, *it is poſſible* (to ſpeak in his Style) that he hopes to eſcape well enough. For they can pardon ſuch ſins one to another, and ſhall ſtill be reputed Saints, though they lie and deceive

ceive, and diſſemble the Truth: If he had had ſo much honeſty as he makes a ſhow of, he would have lookt upon this as a fit place to caution every one againſt ſuch bold pretences to Viſions and Revelations; which he knows are very dangerous, and not therefore to be winked at, becauſe they are zealous people who talk of them. No body ſeemed to have a greater zeal than *Tho. Muncer*. He was for reforming even the Reformation. He held *Luther* himſelf to be too cold: and ſaid his Sermons favoured not enough of the Spirit. And by pretending to more frequent and familiar converſation with God, and that he had Divine *Revelations*, and that God declared by *Viſions* his Will to the Saints, he got the reputation of a man extraordinarily inſpired: and you know what was the end of it. He had a *command from the Heavenly Father* (that was his phraſe) to root up, and deſtroy, all the Princes and Magiſtrates of the Earth, becauſe that Chriſt ſaid, the *Kings of Nations*; to aboliſh alſo the Execution of juſtice, becauſe we read, *reſiſt not evil*; and to forbid all Oaths, to determine Controverſies, becauſe he ſaid, *Swear not at all*, &c. He had the company alſo of one

Phifer, who uſed to talk as much of his *Dreams*, as the other of his *Viſions*; eſpecially of one, wherein he ſaw an infinite number of *Rats* and *Mice*, which he deſtroyed: This he expounded to be a commandment from the Heavenly Father to deſtroy all the Nobility, who, he ſaid, like ſo many Vermine did eat up the poor people. And what by their profeſſed deteſtation of ſin, their great compaſſion to the common ſort, their ſoothing and ſtroking their followers, by appropriating to them all the ſavourable Titles, the good words, and the gracious promiſes in Scripture, and caſting the contrary alway on the heads of thoſe that oppoſed them; they ſtrangely prevailed. The common acclamations of the people, whereby they followed theſe deceivers, were ſuch as theſe. *Verily, theſe are the Men of God. Theſe are the true and ſincere Prophets of the Lord.* And if any ſuch *Prophet*, or *Man of God*, ſuffered moſt juſtly by order of the Law for Felony, Rebellion, or Murder; the multitude were ſo ſtrangely inchanted, that they lamented the taking away of Gods dear Servants; and were affected, as if St. *Stephen*, or ſome ſuch bleſſed man had been again Martyr'd.

All

All this, and a great deal more, if he did not know, he might easily have inform'd himself, even out of the little Papers printed in the beginning of our Warrs. If he did know it, he thought good to dissemble it, for fear of offending some *choice ones*, as they call themselves: though in the mean time the *Kings Crown* may be in danger, if the fanlie of Visions and Revelations get into mens heads: Then on a suddain, they may think, the *still waters are to be turned into blood*; and that the very moment is come *before they were aware* of it, that the quiet people are to be put into a commotion. For *W. B.* f in another place tells you, that God *prevents* mens thoughts *in the Revelation of the Truths* of the Times. "What greater blessing "than for a man to be well acquainted "with the *Truth of the Times*, in oppo- "sition to Antichrist? Now says *John* "in the first of *Revel. I heard a voyce be-* "*hind me*; before I was aware God "prevented me, acquainting me with "these Truths of the *Revelations*. You know very well (unless you have forgot our last Discourse) what he means by the *Truth of the Times*. It is the *witnessing work*, and the Witnesses having power

f *Tenth Sermon, of Preventing Mercy. 1667. p. 488.*

power over the waters to *turn them into blood*. The time he told you is near; and here he teaches you to look for a *ſuddain Revelation*, ſuch as the Apoſtle had when he thought not of it, that is, to follow a ſtrong fanſie, when it comes into your head to go about the great work.

N. C. His meaning may be better than his words.

C. So may mine, *Philag.* ſuppoſes. And yet he is very angry with me, merely out of a fear that godlineſs may be thought to be derided, though I did not intend it: Why then had he not the like zeal againſt *W. B.* if he be thoroughly ſincere? Why did he not at leaſt tell him, that whatſoever he may mean, the people will think he looks for *new Revelations*. Or, Why did he not bid the people beware of him? No, not a word of this, I warrant you. What? tell ſuch a man as he of his faults? or teach his people ſuch things as they do not like? How ſhall they live then, if they be ſo zealous? Let the world run wild; ſo they be but maintain'd, it is no matter.

N. C. God doth ſometimes reveal things ſecret to perſons of eminent Holineſs,

lineſs. Did not Biſhop *Uſher* foretel the very year and day wherein the *Iriſh* Rebellion begun, no leſs than 30 year before?

C. Now God help him. He is drawn, I ſee, to the very dregs. *Firſt*, he dare not confidently averr the truth of his ſtory: but after his uſual manner begins it with, *If I miſtake not, Biſhop Uſher* &c. —— Now I have ſhewn you, that it is no difficult thing for him to *miſtake:* And it is very probable, that he is miſtaken here. For *Mr. Clark*, (a Friend of yours who writ his Life, and knew of theſe matters as much as this Gentleman) could tell us no more but this; *That in the year* 1624. *he ſaid before many witneſſes, that he was perſwaded the greateſt ſtroke to the Reformed Church was yet to come, and that the time of the utter ruine of the* Roman *Antichriſt ſhould be when he thought himſelf moſt ſecure* h. But admit there was ſuch a Prediction; What doth it make to his purpoſe? Doth *W. B.* ſpeak of ſuch Viſions and Revelations as this in that Diſcourſe? Or muſt his common Hearers be ſuppoſed to be *under Viſions and Revelations*, and know things to come, becauſe one great man foretold once in his days one great

g Pag. 47.

h *Collect. of the Lives of ten Divines*, pag. 226.

great Revolution? The man himself was a little sensible of the danger of such Sermons. But mark, how he comes off. *What God seldom doth (as drying up the Red-Sea) and what he no where promises to do, men should seldom speak of as a thing they expect.* It seems the Red-Sea hath been dryed up more than once, and so you may say, though but seldom, that you expect the like again, the drying up (suppose) of the Sea between *Callis* and *Dover*, when you have done your work here, and are to carry the Covenant into all Lands. What though it be not promised? you may prattle of it notwithstanding, now and then: All the danger is, if you do it often. Do but beware of that, and you have liberty not only to gape for great things, but to chat concerning them. Though how to make their tongues lie still will be hard to tell, when they hear from *W. B.* not only of a single Vision, but of *Visions*, *Raptures*, and *Revelations*. Away, Away with this ill-favour'd daubing, and these witless Apologies. Throw away your Plasters *good Doctor*, for they are too narrow for the Sore. The People have been cheated too much already, do not for shame

ſhame indeavour to continue the Impoſture. Be contented now, to hear that you and your Friends are ſometimes miſtaken, and have miſled the ſimple; And do not peremptorily reſolve that you will be in the right, or at leaſt will ſpeak in the Apoſtolical ſtyle, that you may be admired; as if with Sr. *Paul* you were caught up into the third Heavens.

N. C. I am convinced that theſe are not ſafe expreſſions; and I wiſh they would forbear them.

C. And yet *Phil.* can patiently hear them talk of *opening all their windows for new light*, without ſaying a word againſt it. A wondrous zealous man when he lift; and when it pleaſes him, as cold as Ice. Time was, when theſe things were thought to be of moſt pernicious conſequence: and it was one of the Reaſons given againſt the *Toleration* which the *Independents* ſought for: *That they profeſſed Reſerves, and New Lights, for which they will (no doubt) expect the like Toleration, and ſo without any end.* Let them move for Toleration *when once they are poſitively determined how far they mean to go, and where they mean to ſtay*: till then it is not ſeaſonable. Thus they diſcourſed

i *Letter of the London Miniſters to the Aſſembly.* Jan. 1. 1645. P. 3.

discourſed heretofore: But now——

N. C. You muſt conſider, that he may be ignorant of theſe things.

C. Or troubles not his thoughts about them. What though the *New Lights* proved but *flaſhes of Lightning*? its all one to him, you may keep your windows ſtill open. And this I remember, was one flaſh of thoſe hot-brain'd men: that the *Two Witneſſes* k, who are to do ſuch wonders, are *Chriſt in Fleſh*, and *Chriſt in Spirit*. *Chriſt in Fleſh* teſtifying in weakneſs and meanneſs; but, *Chriſt in Spirit* teſtifying in more power and glory. And would you know who theſe are? Behold another *Flaſh*: They are the *Saints*, into whom the holy anointing runs through the Fleſh and Spirit of Chriſt. Chriſt in Fleſh hath much of the nature of the Old Teſtament: Chriſt in Spirit hath more of the New. But however, it is generally to be underſtood of the Saints, Who are the *two anointed ones*, Zach. 4. and the *two Olive Trees* riſing out of the Root of God——

k *Some Flaſhes of lightning of the Son of Man.* Serm. 9. p. 195, &c. an. 1648.

N. C. I'le ſhut my ears, for they cannot away with ſuch ſtuff.

C. And if *Phil.* would ſhut his eyes too, it would be better for him. The

Eaſtern

Eaſtern Proverb gives him wiſer counſel, than *W. B.* not to *open* all the windows, but to *ſhut* them: for then the whole houſe will be full of light. If he would leave off hearing and telling of ſtories, and retire ſeriouſly into his own ſoul, it would inform him that he is too forward and bold; and that he ought to know more before he be a Writer. Nay, he would find great reaſon, I believe, to ſuſpect his ſincerity: ſince he deals not his Reproofs impartially, when he hath occaſion; but can better endure to hear one man cry open your windows for new light, than hear another only make an innocent reflection on that vanity:

N. C. I think he hath requited your conceit, with his ſtory of the *Link-boy* and a *man in black*, pag. 48.

C. Good! He will bring up a new name for our Miniſters; *the men in black*. Are not theſe excellent Servants of Jeſus Chriſt, holy men of God; that teach the people nick-names for us? What will pleaſe thoſe, who can neither indure the *man in white*, nor the *men in black*? Or what will reform thoſe, who after they have been admoniſht of the foulneſs of this crime in others, and think

think they were too ſharply rebuked for it; commit it impudently themſelves?

N. C. He confeſſes with ſhame and ſorrow, that the common people have too much reproached your Miniſters as they went along the Streets *l*.

l P. 239.

C. So much the more reaſon for a a deeper bluſh and greater confuſion in his face, that he ſhould ſtill continue the reproaches. But mark, I pray, his baſe hypocriſie; (for I can make nothing elſe of it) who will not forbear, even when he is confeſſing a ſin with ſhame and ſorrow, to make himſelf merry, and ſo to take away all ſenſe of it. They ſhould not have reproached them, ſaith he, *if they met them ſober, and their preſent geſture was not bowing and reeling.* What was this, but to abate the edg of his reproof, and to make the guilty ſmile, when he ſhould have made them cry? Reproof did I call it? No. He hath none for ſo petty a crime as this. It is but a trifle to call a good Miniſter, *Baal's Prieſt, Black Devil* (as one lately called an excellent perſon) For this is all he hath to ſay to it. It was, and is, *very uncomely* to reproach them when they meet them ſober, *&c. Very uncomly!*

O!

O! How mild and gentle the man is grown on a ſuddain? How cool and ſoft is his breath after all his bluſtering; as if he would not moleſt a feather? He is as tender as that Gentleman, who told us, "the main thing in which all "*Gods people* generally from the higheſt "to the loweſt have been *too unskil-* "*ful*, is denying ſelf, and contemning "thoſe allurements of gain, which puff "up the mind of men with boaſting "and vain glory *m*: or, as thoſe that ſaid, the *Browniſts*, who had faln into a damnable Schiſm (as I told you the laſt time *n*) were a little *over-ſhot* in ſome matters. Alas for them! that they ſhould be ſuch ſhrewd men at getting money, and *ſo unskilful* in ſelf-denial! Verily, it is a defect. It is not well, that they have gone *ſo farr* from the Church of God. Nor is it a comely thing, that his Miniſters ſhould be reviled. No; it is very uncomely. *They ought to have paſſed them by civilly* *o*: indeed, they ought. But how if they do not? Why? they may be Saints for all that, as far as I can perceive; only not ſo mannerly as he wiſhes they were. Or if they be not, they may think themſelves to be ſo, notwithſtanding any thing this Gentle-

m Short Diſcourſe concerning the work of God, in this Nation, 1659. pag. 5.

n Out of Mr. Gifford. pag. 319. *of the Continuation.*

o P. 240. *of his Anſw.*

man hath to say, who dares not displease them. And here, if you observe it, he hath given us a notable proof of his disingenuity and spightful folly, in thrusting into his Book so many idle stories, whose Authors we know not where to find, and of which he himself hath no assurance. *I could tell you*, saith he, *of a Link-boy*, &c. *Could tell us?* What? more than he hath told us? No.

p Ib p. 48. *Who he was*, saith he, *I cannot tell* p. A pretty piece of hypocrisie; to make a show as if he would not tell a story, and in that very breath to tell as much of it as he knows. And a fine way of writing falsly, to blot Paper with stories taken up in the Streets, of he cannot tell whom. One of M. *Bucer's* Pharisees I see is revived, *that easily believes tales, and having rashly believed them, loves to spread and scatter them abroad* q. And he is so much the worse, because when he distrusts them, yet he will not stick to report them. I shall not meddle with the private stories, notoriously false, which he hath helpt to blow about (though if he go on at the rate he hath begun, he may be brought in danger of the Statute against the Spreaders of false News) you may find another absurd

q *Continuation*, pag. 260.

ſurd paſſage in his Book, *p.* 266. which he dares not affirm upon his word. For it was *uſed*, he ſaith, *if I miſtake not, by one of your Preachers: and it was this, or to this effect*, &c. I have diſcovered ſo many of his *miſtakes*, that I can ſee no reaſon to believe it. It might be a a Preacher of your own who ſpoke thoſe words, or he might not ſpeak to that purpoſe, but ſome other. But *they ſay* (p. 292) *they are reported.* (p. 240.) If fame *may be truſted* (*p.* 244.) and ſuch like Authorities are brought as the ſtrongeſt warrant he hath for his tales wherewith he abuſes the people; and ſlanders his neighbours. You may wonder indeed (as I find a great ſtickler in the late times notably diſcourſing) "That Religious people are ſo ready "to catch and carry aſperſions from man "to man, and not have ſo much honeſty "and charity as firſt to be fully ſatisfied of the truth of that which they "report; and that the taking away of "mens good name ſhould be thought no "ſin among them. But truly (ſaith he) I do not wonder at it, *for where notional or verbal Religion, which at beſt is but Superſtition, is Author of that little ſhadow of goodneſs which poſſeſſes men, it is*

r r W. Walwyn *Fountain of Slander diſcovered.* 1649. p. 8.

no marvel they have ſo little hold of themſelves; for they want that innate, imbred virtue which makes men good men; that pure and undefiled Religion, which truly denominates them good Chriſtians, and which only gives ſtrength againſt temptations of this nature. This is the great defect of your *Philagathus*, who hath ſo little even of that innate honeſty which is in many men ſhort of Chriſtianity, that he doth far worſe things than thoſe which diſpleaſe him in others. He finds fault with me for looking ſo far back as 1642, and that when there was a good cauſe for it, and when I quoted good and undoubted Authorities: but he moſt
s P. 140. baſely drags in a vagrant ſtory *s*; which his Ignorant Readers may think to be piping hot (as he ſpeaks in another place) out of the Pulpit, when, in truth, it is ſo old that he knows not the Original of it. For the *Crocodile of Time*, and the *Dog of the Diſcourſe*, were laught at long before he ſaw the Univerſity. With ſuch ſtories, I doubt not, he is able to furniſh us without any number, though we had not his word for it. Every boy can do as much. And rather than fail, he, for his part, is ſo unworthy, that he will ſtoop to believe Libels,

and

and thence increaſe the long liſt of his tales, which he hath muſtered up.

N. C. You wrong him ſurely. He cannot be ſo baſe.

C. It is as I tell you. Witneſs what he writes, *p.* 121. *It hath been ſaid, you have been teaching two year, the reaſon why we are Chriſtians: as if all the Congregation had been Infidels.* This was ſaid, the truth is, of a Miniſter in the Town (whom he, good man, all along takes for me) in a *Libel* lately laid under the Church Bible; as I have heard from thoſe to whom this very Gentleman hath reported it. And if you ſaw it all, it would be ſingular teſtimony how much ſome, at leaſt, of your people improve in thoſe great Virtues of arrogance, ſelf-conceit, wrath, bitterneſs and reviling: And how welcome ſuch a Reprover as this will be to them, who ſhall only whine and ſay, Verily, *It is very uncomely*, you may eaſily imagine. For I *am inform'd withal*, that there are other lyes there, and ſeveral expreſſions as modeſt and humble as thoſe (and of the ſame nature) which one uſed in his Prayer in the beginning of the late Wars before the Miniſter of the Pariſh; *Good Lord, Good Lord, deliver*

this Congregation from this man, who is unlearned, unpowerful, unprofitable: or as these; *O Lord, thou knowest good Lord, that we never had the truth preached among us until now*———

N. C. Now you are going to tell us the faults of our Prayers. *But Sir; if you would not be thought to be a perfect Atheist: If you would not contract a hundred fold so much odium, as did he that wrote the Gangrene: If you would not have your name rot and stink among all good men throughout all generations; if you would not*———

C. Pray spare your Conjurations (a flurry of which I remember in his Book *t*) for they are of no efficacy at all. I am far from thinking you the only good men that must embalm our names, or else they rot and stink. That's a proud imagination of your own, which will never enter in my thoughts. "Are "you the great Chamberlains of the "House of God? (as the Bishop of *Gal-loway* u speaks) Are all the vessels of "Honour in it committed to your cu-"stody? Are you Keepers of the Book "of Life, wherein the names of the Heirs "of Grace are all registred? Have you "the Balance of the Sanctuary, or is "the

t Pag. 100, 101.

u *Defence of his Apology.* p. 44.

"the Fan put into your hands to ſepa-
"rate chaff and corn? ſpeak no more
"ſo preſumptuouſly: and let not ſuch
"arrogance come out of your mouth:
"leſt it prove true upon you which
"St. *Auſtin* hath to *Parmenian*; *Becauſe you have loſt patience, and make haſt before the time to ſeparate Chaff and Corn, accounting at your pleaſure ſome men abominable, and ſome approved, you have declared your ſelves to be but chaff, and moſt light chaff, carried out of the compaſs of Charity by the wind of your own Pride.* But be what you pleaſe, know that I deſpiſe your proud vaunts: and am not afraid of your big and ſcornful looks, I matter not your hatred, nor regard your raſh and ſupercilious cenſures. As for the odious names wherewith you brand us, they are but a trifle in my account. I have other reaſons to keep me from ſuch imployment, about which I never had ſo much as one thought.

N. C. Not a thought? He ſaith, *there is Book coming out, ſuppoſed to be yours, conſiſting of a Collection of Non-ſenſe and Blaſphemy, ſaid to have faln from ſome mens Prayers.*

C. I know nothing of it, no more

than himself. But whatsoever he *hears, supposes*, or imagines, must down presently in Print. And that's the way to make great Books in an instant, and likewise to raise great wrath in the peoples hearts against me, out of mere surmises.

N.C. You have shewn your inclination this way, by what you have told me just now.

C. You shew your ignorance. Those are passages in Print already, which you may find in a Book x of Mr. *Ephraim Paget's*; who tells you, the first of them was uttered in his own Pulpit, and in his presence, concerning himself. And I could send you to other Books, where from good Authority you may find many more. But I hate the way of this *Scribler*, who relates stories that have no body to be their vouchers: for it is a course neither Wise nor Honest. Who is there that cannot invent a thousand out of his own head, if he be so minded? And how shall the people know, that the truest are not mere devices, when they know not so much as the person who reports them. If I had been guilty of such a fault (who have referr'd you to Authors in Print for all the mat-

x *Hæresiography.* p. 66.

ters

ters of fact that I have related) he would have told me of it on both ears; and cryed out, as he doth upon the occasion of something which he saith, *I did but insinuate*: *Shew me such a thing in Print, or quote me such a passage out of their Sermons* y. But he hath one rule for himself, and another for other folk. We must write out of Books in Print; but he from News Merchants, or his own Imagination, never considering that we are not so dull or unacquainted with the world, but, if we list, we can give him, as they say, a *Rowland* for his *Oliver*; Nay, repay him with such stories, I assure him, and those so well attested, as shall make every vein in his heart to ake. Let him put it to the trial, if he please to go on at this rate: For the present I'le let him alone, and only follow him to hear what he hath further to say out of his *Apocrypha*; for certain and authorised Histories he hath none. *It is thought*, saith he, to me z; *that you your self in those days (for some reason that is suggested) had not so great a zeal against all that which some men call Sacriledg, as now you pretend to have; and were so far from reproving others for it, that*—— what's

y Pag. 81.

z Pag. 82.

What's the matter now that he makes a ſtop? Is he choakt with his tale, and doth it give him the lye in his throat? Or, Is this a wicked Art he hath, of telling half a ſpightful ſtory, and reſerving the reſt, that the people may make it up with what they pleaſe?

N. C. He ſpeaks not confidently, but only tells you it is *thought* from ſomething that is *ſuggeſted*, &c.

C. So it was *thought*, and *more than ſuggeſted*, that a right Reverend Perſon kept a great deal of the Poors mony in his hand, when he never ſo much as finger'd it. If the Father of Lyes ſuggeſt things, will you preſently divulg them and ſend them abroad? Nay, muſt your evil ſurmiſings be made ſo publick as to be put in Print?

N. C. That I confeſs was ill done.

C. It had not been ſo bad, if he had told you all that was *thought*, and the reaſons upon which it was ſuggeſted; but now he leaves every body to think all the evil of me that their ill nature can invent. As they will ſuppoſe from his words, (who never gueſſes aright) that I was a *Reprover of others* in thoſe days, (when the truth is, I was then but a boy, newly come from School) ſo they will

will be apt to imagine I was, at leaſt, an applauder of that which I now condemn. But *the moſt quick-ſighted of that lying faction* (I hope I may have leave to uſe thoſe words of a very great perſon *a*) will never be able to find the time, the place, the man or woman, when, where, and before whom I ſignified the leaſt approbation of ſo great a crime, as I always accounted it. Let *Philag.* himſelf, when he hath more knowledg of me, be ſent to all the places where I have lived to trace my ſteps, and when he returns, let him put the worſt he can hear of me in Print, I ſhall not bluſh to read it.

a *His Highneſs Prince* Rupert *in his Declaration.* 1642. p. 3.

N. C. You are very confident.

C. Not that I ſhall eſcape all ſlanders; for I have already met with good ſtore: and have been admoniſht alſo to expect them, if ever I went about to promote any publick good, or to remove any old, or newly ſettled evil. This every body can teach us, it is ſo common. Let ſuch a man (ſaith one of the late times *b*) reſolve that according to the good he would do, ſo ſhall his aſperſions be. Nor let him think, when time and his conſtant actions have worn out one, or two, or ten aſperſions, that

b *Fountain of Slander diſcovered.*

that he ſhall be therefore free: but if he continue to mind their good, he ſhall be ſure to find new ones, ſuch as he never dreamt of, nor could imagine. Such an one is this now caſt upon me by *Philag.* who ſnarls at my heels very often, and would fain faſten if he could; but now barks perfectly in the dark, (as a worthy perſon ſomewhere ſpeaks) without the help of Moon-ſhine to direct him in his ſnarling. He may as well accuſe me of Witchcraft, as of any thing of that nature; or ſay that I worſhip the Man in the Moon, for it is as true, as that I ſo much as favour'd any thing that any men call Sacriledg.

N. C. He cryes you mercy, if he be miſinform'd, Ib. p. 82.

C. Let him ask mercy of God, and repent of ſuch groſs hypocriſie as makes him wantonly play with a mans good Name; and when he hath abuſed it, think he hath made amends with a word, ſaying, *I cry you mercy Sir.*

N. C. Have you not ſpoken concerning others?

C. Not without good ground, and great cauſe: to vindicate our ſelves from their proud contempt; and the odious

odious name of Time-servers, and to take from them that unjust reputation which they affect, of being more knowing and more godly than all others.

N. C. You *might have put a more candid construction upon their silence* c about Sacriledg. c Ib. p. 82.

C. He can tell me nothing to alter my opinion, but *only that it is possible their silence might spring from no other cause, but this, that they had not the same notions and apprehensions concerning Sacriledg, as some have; or that they did think, that Church-lands would not have been so disposed of as they were*, &c. A very doughty Champion! To have such an extraordinary motion to undertake your defence, and to be able to perform so little when he comes to the business; is a very great shame.

N. C. Why? Is this nothing?

C. What doth it amount to? *It is possible* there were other causes; and *it is possible*, I have hit on the right; and more than that, *it is possible* he may think so when I have told him the unlikelihood of his. Did they not know how many people had of a long time gaped for the remnant of the Church-Revenues? Were they not inform'd by one of

of their own Authors in *Queen Elizabeth's* time, that too many of their Scholars coveted and craved them with great hunger? "While they hear us "speak (saith the Author of the *Eccle-* "*siastical Discipline*) against Bishops "and Cathedral Churches, it tickles "their ears, looking for the like prey "they had before of the Monasteries. "Yea, they have in their hearts already "devoured the Churches Inheritance. "They care not for Religion, so they "may get the spoil. They could be "content to crucifie Christ, so they "might have his Garments. Our Age "is full of spoiling Souldiers, and most "wicked *Dionysius's*, who will rob "Christ of his golden Coat, as neither "fit for him in Winter nor Summer. "They are cormorants, and seek to fill "the bottomless Sack of their greedy "Appetite. They do yawn after a "prey, and would thereby to their "perpetual shame purchase to them-"selves a Field of Blood *d*. Thus *T. C.* more sharply inveighed against the wickedness of some who then followed them, than I have done against any now. He made bold to say, the Age was full of such irreligious men, as I think abound

d It is quoted in Bishop (then only Doctor) Bancrofs Sermon at Pauls-Crofs. 1588. p. 9. who admonished them elsewhere, that by their out-cries they might farther impoverish the Church, but they should be sure to be little better for it.

bound now; and yet I muſt be thought wicked, ungodly and malicious; for ſuch a ſuppoſal, and he, no doubt, a zealous reprover of ſin. But let that paſs. This ſo early and open declaration of the evil Spirit that then ruled in the Enemies of Biſhops, ſhould have taught and admoniſhed all your Miniſters, one would think, in ſuch a tumultuous and audacious Age as ours, to take all occaſions to warn men againſt ſuch wickedneſs. For that the chief of them eſteemed it ſo, I make no doubt; whatſoever this Ignorant Apologiſt ſurmiſes. Mr. *Rich. Vines* I remember, very honeſtly, gave the Parliament a touch of it, by citing (in a Sermon not Printed) a place concerning Sacriledg out of Mr. *Hilderſham* on the 51. *Pſalm.* But he tells Mr. *Baxter*, in a Letter to him *e*, that it did not pleaſe; and adds withal; that *moſt* are of opinion, that while the Church lies ſo unprovided for, the donations are not alienable without Sacriledg. And therefore it is moſt probable the Annotators were of that mind; and ſo ſhould have indeavoured at leaſt to prevent the farther growth of this profaneneſs by ſome cautions againſt it; if not

e *Which he Printed upon another occaſion in his third Diſput. about Ch. Government and Worſhip p. 350.*

not told that High Court, with the freedom and plainneſs, (which they ſeem to affect) what the Lord *Bacon* hath ſaid; *viz. That the Parliament of* England *owes ſome ſatisfaction for the many injuries and unjuſt oppreſſions formerly done by them to the Church*; and therefore ſhould be far from going about to increaſe that debt. There was a pious man, one Mr. *Udal* f, that ventured an undoing in this cauſe: being ſequeſtred, and more than that, put into the Firſt Century of Scandalous Miniſters, for writing a Book called *Noli me tangere*: In which, ſaith Mr. *White* g, he charges the Parliament with Sacriledg. This was all they had to ſay againſt him; together with theſe words, That he affirm'd the great Reformers of the Church now were Hypocrites (for as for the laſt clauſe, that he otherways expreſſed great malignity againſt the Parliament, it was but a form, you know, then in uſe, when they had nothing againſt a man that deſerved ſuch cruel uſage) whether he ſaid the latter words or no, I know not, but I am ſure he is falſely charged with the former: for he did not ſay the Parliament was guilty of Sacriledg, as appears by the Book it ſelf,

f *Miniſter at St.* Auſtins-gate.

g Cent. 1. *Example* 22.

ſelf, which I have read *h*. He only ſhews the danger of this ſin, and what judgments have faln upon thoſe who were guilty of it, even upon Sacrilegious Princes. And his inſtances are ſuch as might have given his Majeſty more juſt reaſon of anger than the Parliament: of whom he only ſays this. That no man ſhould think the nature of the ſin altered, if the alienation of Church-Lands be done by a National-Aſſembly of the Eſtates in Parliament: and deſires them rather to think it a *worthy work* and befitting a Parliamentary Reformation, *to reſtore the Tithes* to the proper owners, than taking away the reſidue of their Lands. Gravely Praying withal to God, that *he would grant them wiſdom to ſee the injuſtice and impiety of the peoples deſires this way, who for the moſt part are led by wicked paſſions and diſtempers, rather than by Reaſon and Religion.* But it ſeems it was ſo dangerous a thing then, only to name the word *Sacriledg* with abhorrence, that the poor man loſt his Living, and his good Name too, (and ſuffered otherways moſt lamentably) for deſiring them to have no hand in it; and praying God the ungodly deſires of the

h *Printed,* 1642.

people might not hurry them to that, to which perhaps they had no inclination of themselves. This was enough to terrifie all that had not great integrity and courage from meddling in this matter———

N. C. In which I wish *Philag.* had not meddled, but let it pass; for it doth but make you bring out old stories, which I love not to hear of.

C, Then you think, belike, that it was very discreetly done of him, to pass over so great a part of my Book as he hath left untoucht, and only snapt at it here and there; though, I must confess, I look upon this as a part of his disingenuity and partiality. For why did he not plainly confess the truth of what I said in many places, and pray you to reform? Why did he not bewail the folly wherewith this poor Nation is overrun by your new invented phrases *i*? The kicking of your people against reproof *k*; their reviling of Common Prayer; their bold pretence to familiarity with God, when they only let their tongue loose without any restraint; their unreasonable antipathies to a Form of Prayer; their headiness, and ungovern'd passion; their conceit of themselves

i Pag. 34, 35. *of Friendly Debate.*

k Pag. 17, 18. *the rest you'l easily find.*

ſelves and their own gifts; their raſh cenſures and groſs ſuperſtition; their contempt of Governours, and malepertneſs toward their Superiours, the licentiouſneſs of their tongues, and rejoyceing in iniquity, their appropriating to themſelves the name of Godly, their murmuring, impatience, wicked and ſcandalous reports of Biſhops without any foundation; with a great heap of other things, which this brisk Gentleman very nimbly and confidently skips over? It ſeems, your people have no liſt, or leiſure, to think of theſe matters. There are higher and more glorious Diſcoveries to take up their thoughts; and they leave this dull, low Morality to us. *The ſlaying of the Witneſſes, the downfal of* Babylon, *the calling of the Jews*, &c. are fit ſubjects for their meditation, not theſe poor things which concern their Duty. Thus Mr. *Greenham* obſerved long ago *l*; *It is often the policy of the Devil, to make men travail in ſome good things to come, when more fitly they might be occupied in good things preſent. And experience, ſaith he, teacheth, that many meddle with the matters of the Church; who are ſenſeleſs and barren in the Doctrine of the New-birth.*

l Fifth part of his works, Chap 74. p. 797.

In one thing indeed I must commend his ingenuity, in that he fairly acknowledges, they break his Majesties Law to get a living *m*. This is an honest confession; and thus far he did well, in not excusing the business with a company of Religious Phrases. If he had also told us that a great reason of his writing against me, was to get a little mony; I believe he had come nearer the truth, than when he tells us of his zeal for God. But he could not hold long in a good mood: For he is so kind and good natur'd to his own party, that he thinks, not only fear of wanting a maintenance, but want of *good company* fit for a Scholar is sufficient to warrant their breach of the Law *n*; and at last he talks also of *opportunities of doing good*, as if there were no opportunities, but only in prohibited places: Nay, he asserts this most pernicious principle, that they are not bound to obey the Laws unless they be forced *o*; that is not *for Conscience*, no nor *for fear of wrath*, but when Justice lays hold of them, and is too strong for them.

m *Read* P. 5.

n Pag. 7.

o P. 6 *Of the Book and Pref.* p. 14.

N. C. Why? *Do you read that Christ left* Nazareth *till they rose up and thrust him out of the City*, Luke 4.29, &c. p.

p Ibp 6.

C. Nor

C. Nor do we find there was any Law againſt Chriſt's being at *Nazareth.* Why do you not bluſh at this vile and beggerly way of arguing? Do the *Novices* he talks of, *that come friſking into the Pulpit with the ſhells on their heads* q, ever diſcourſe thus weakly? Is it eaſie to find a Boy of any parts, that would reaſon after this childiſh faſhion? If he reaſon no better in his Sermons, than he doth in his Writings; God help the people that are inſtructed by him. They are like to be abuſed even by the holy Scripture; and to have many an untruth confidently impoſed on them, with the Word of God to avouch it: And therefore had better, a great deal, be taught by one of thoſe ſtriplings, if humble and modeſt; than by this bold friſking Senior. q P. 284.

N. C. I am convinced of the impertinency of this Quotation.

C. And what doth the reſt of his Diſcourſe in that place amount unto but this? that when men have no temptation to break a Law, he hath nothing to plead in their behalf: but when they have, (though it be but ſmall; as the want of good company, or the like) he deſires they may be excuſed. An ex-

cellent Casuist! By this device all the world may be saved; for, What man is there that sins without a temptation? And, if men may break Laws for fear of want, I pray, what shall become of living by faith on Gods Providence, which he would have us think you commend as much as we, when there is no visible means of subsistence? What did our Saviour mean by *taking up our Cross*: a Doctrine I put you in mind of at the very first, but which he cunningly slips over? Might not the old *N. C.* have used the same plea that he doth, and have preached till their mouths, as we say, were sowed up? Or, Were they ignorant of their Christian Liberty? And, Have you received a *New Light*, whereby you see a man is free from Laws when he is in straits; and need not observe them, to his own inconvenience, unless he be compelled by force and violence? Well, I see what value such men as these set upon the Peace of the Church of God, who care not how it is distracted, so they may be but sure to be maintain'd. They have lost the Spirit of the old Christians, who chose to indure any thing rather than a breach should be made in the Body of Christ.

The

The words of *Dionyſius* Biſhop of *Alexandria* in his Letter to *Novatian*, (called there *Novatus*) are very remarkable: as I find them alledged by the Profeſſors and Doctors of *Aberdene* q, to the Miniſters that came to urge the Covenant upon their people. *You ought rather to have ſuffered any thing, whatſoever, for avoiding of cutting aſunder the Church of God. And Martyrdom for keeping the Church from Schiſm is no leſs glorious, than that which is ſuffered for not committing Idolatry. And in my opinion, alſo, it is greater: for, in ſuffering Martyrdom for not committing Idolatry, a man ſuffereth for one, even for his own Soul; but here a man ſuffers Martyrdom for the whole Church.* Mr. *Calamy* alſo, I remember, prefixes this ſentence out of St. *Cyprian*, to a Sermon of his before the Lords *; *We prefer the Peace of the Church before Martyrdom. It is worſe to make a Schiſm in the Church than to ſacrifice to an Idol.* And in his Dedicatory Epiſtle to them, he cites this paſſage out of *Ruffinus* *, that *Nazianzen* ſeeing there was like to be a great diſturbance, unleſs he yielded up his place to another, broke out into this ſpeech; *God forbid that for my cauſe*

q *Duplies* 1638. pag. 11. *out of* Euſeb. l. 6. Hiſt. Eccleſ. c. 45.

* *Decemb.* 25. 1644.

* L. 1. c. 9.

any differences should arise among the Ministers of God: If this tempest be raised for my cause, take me and throw me into the Sea, that so it may cease. But there is an easier way to *Martyrdom* discovered now by the great *Philagathus*, who teaches men to do as they list, that is, to break the Laws, and keep separated Meetings where they think good, and yet they shall be *Martyrs*, and he is able to write their *Martyrology*.

N. C. Those must pass for careless words.

C. I think he doth not mind very much what he writes; for if he did, he would not have left such an odious Character of you, as he hath done.

N. C. Of whom?

C. Of such as you, who have no more love and gratitude to those who have served you, than to suffer them to be in such straits as tempts them to sin against God. What strange creatures doth he make you by this discourse? Are your people grown so bad (after you have extolled them so much) that they will not relieve a poor helpless Minister, unless he will break the Laws for their humour? Will they do nothing for them in remembrance of their

their old ſervices? Are they ſo hard hearted that they have no pity on the poor, no not thoſe of the Sacred Profeſſion? and the honeſter and more conſcientious they are, ſhall they find the leſs favour? O wicked Generation! Thoſe you account ungodly, I am confident would be more charitable. A number of our people would have pitied and relieved them, I am ſure, if they had taken the ſame courſe that their Fore-fathers did. I profeſs my ſelf one of thoſe that would have cheerfully ſuccoured ſuch good men, who meekly ſuffered for Conſcience ſake. This would have made a friendly agreement between us; and rendred them men worthy to be beloved. And when our Governours had ſeen them do all the Laws require as farr as they could, and not croſſing them when they could not obey them; it might perhaps have inclined them to hearken to motions of *accommodation*; which is not to be hoped for, I am ſure not to be deſired, by bold violation of the Laws, and high contempt of our Governours.

But I muſt not let him paſs on this faſhion. He hath made ſuch a long declamation about their ſtraits, that I muſt

must ask you, *Did you know what it was heretofore to have a Wife and a great many young Children, and nothing wherewithal to maintain them?* (they are his own words r, which I use, to let him see his boldness in mentioning such things) *The Sir, let me tell you, was the case of several Ministers* who were worse used than any man is now. For they were not barely turned out of their places, and as his great Friend s assures us, *spoil'd of their Houses, Goods and Revenues, under the name of Sequestration, but shut up divers years in close Prisons and Dungeons, in Ships also, even in the heats of Summer; and there without hearing of their cause, or any accusation preferred against them, macerated with nastiness, fastings, and watchings.* Who was there then allowed to contrive Oaths in their own words, which this man desires? And were they not debarr'd the benefit of teaching the Children of their Friends? (a very contemptible office in this Gentleman's account t) and banisht also out of whole Counties (and not meerly sent five mile from a place) as I told you heretofore u, but he would not be pleased to observe it?

r Pag. 5.

s Dr. Bate Elench. Motuum. 1. part. P. 59.

t P. 21. *It would make your heart bleed to see them serve as* poor Pædagogues. u *Friendly Debate.* P. 219.

N. C. Good Sir, tell us not these sad stories

ſtories over again; we are ſenſible of what you ſay, and ſorry for it.

C. If you be, I will forbear to give you ſuch a liſt of ſuffering Miniſters as you do not think of. But why doth this man ſo audaciouſly affirm, that their ſufferings were not ſo great, as really they were; and make the world believe that now your Miniſters ſuffer ſuch things, that *it is to be lamented with tears of blood?*

N. C. You bid the N. C. ſhew what hath befaln them that ſhould deſerve the name of hard uſage, pag. 27. *of your Book* x.

x So he writes, p. 231.

C. It ſhould be *p.* 217. And here now begins his *lying and jugling* (of which you ſhall hear more afterward, if you will be ſo patient.) For I ſaid, that deſerves the name of *Perſecution*, and ſuch *Perſecution* as is *grievous*, nay, *intolerable*. Conſider, I beſeech you, what you are to think of ſuch a man as this. Will you take him to be either ſo conſcientious, or ſo wiſe, as he would perſwade the world he is, who boldly changes the words of a Book, which he tells you is known in *Court*, *City*, *Country*, and *Univerſities* y? One would think he is *paſt feeling* in theſe matters,

y P. 292.

and

and cares not what he doth, if he can but promote the Cauſe, and make the Ignorant believe my Book is Anſwered.

N. C. He was willing, he tells you, to *decline* the word Perſecution.

C. Was he ſo? He ſhould have declined alſo the falſifying of Books, and the altering other mens words (eſpecially in ſuch a caſe as that which we debated) which he ſhould firſt of all have ſincerely repreſented, and then ſaid what he pleaſed. But in ſtead of this, he impudently chops and changes my words more than once, all after as he thinks good. *You ſay*, (theſe are his words, *p.* 246.) *the N. C. do but fanſie themſelves to be great ſufferers*: which he had ſaid before alſo, *p.* 231. And if you look further, he will tell you, that I *manifeſtly affirm* they have no cauſe to complain of *any hard things* which they ſuffer at this day, *p.* 250. And in one or two places my words are dwindled into theſe, *You can tell them, they do but fanſie themſelves to be under ſufferings*, pag. 248 z. And yet my words were, *Since you fanſie you are perſecuted, when you are not*, &c: *p.* 190. & 237. So he is contented to report them in one place a, and

z *And in the Preface.* pag 31.
a P. 237.

and no more, that I can obſerve: For though he declines the *word* as much as he can, he plainly ſignifies that he believes the *thing*, telling us upon this occaſion of their being *Martyrs*, and of a *Martyrology* he could write, as I before noted. But to paſs by this fraudulent way of writing, which he is often guilty of; let you and I debate this buſineſs together if you pleaſe.

N. C. With all my heart; for it akes, when I think of what he ſaith of their ſufferings.

C. But you muſt give me leave to note, before we enter upon it, that the nature of man is very apt to complain, and none more than your ſelves. Who, I have always obſerved, are a very delicate and nice ſort of people, that make a lamentable noiſe if all things go not after your mind; nay, put the finger in eye, and cry *Perſecution*, upon very ſmall cauſes. And therefore we muſt not be too forward to believe all that this man tells us.

N. C. You make them like little Children, that cry before they be hurt.

C. They partake very much of the quality of little ones in that particular: who are ſo tender, that they cannot indure

dure so much as the scratch of a pin. They must have all their desires granted, and not be restrained in the least of their Liberty; otherwise, all the Nation shall ring with the doleful noise of *Persecution*, *Antichristian Persecution*. Immediately your people fansie they *prophesie in Sackcloth*, and are in a *Sackcloth condition*, and carried *into the Wilderness*; even those who live in as good houses, and wear as good Chamlets, fine Cloth, and Silks, as any body else. For which I can find no cause, but the high esteem they have of themselves, which makes them look upon all the favours which are done them as small; and any the least cross as exceeding great. What? *the precious Sons and Daughters of* Sion *to be thus used! Is it not a sad thing, that they should be persecuted to the very gates of* Sion, *yea into the very gates of their Trade?*—

N. C. I shall not indure this language.

b W. B. *Seas. Truths.* p. 113. *and others.*

C. It is your own *b*. But if you will not hear it, I will let it alone.

N. C. And all your Stories which you are going to tell.

C. There was a Book *c* indeed, "which told us of many persons who

c Army Harmless. pag. 2.

suffered

"suffered *in extremity*, and others like "to do more, for their Non-comport-"ment with the Presbyterian way; "though they judged the same to be "manifestly sinful and altogether re-"pugnant to the Word: Do you believe this complainer?

N. C. No, no. They called any little thing, *suffering in extremity*———

C. And why should we not think, that *Philag.* is of the same humour now; since others———

N. C. I pray come to the business, and tell me no more of these stories.

C. I'le omit the most displeasing to *you*, and only tell you, as a proof of this complaining humour, that there was a Party in the late Usurpers days, who talkt as lowdly as *Phil.* can do, of the *Persecution of the Saints*, *the crucified Cause of Jesus*; and said, that the Rulers, Priests, and Souldiers had *gotten Christ upon the Cross once more*, through the High Treason of the *Judas's of the Times*. And what was the matter think you? Nothing but this; a few persons were secured; and some were *cut short*, as they tell you, *in their Liberties* d. Nay, so grievous it was to some to be crossed and contradicted and brought a little

d *Image of our Reforming Times.* Præf. & p. 45. an. 1654.

little lower in the world than they were; that they would not only tumble the whole Nation upside down, but go cross even to their own publick professions, rather than not have their wills. For this, I remember, was the plea of those who turn'd their Masters out of doors (after they had called themselves a few days before, and seemed to take a pleasure in styling themselves, *the Faithful Servants, the Faithful Army* of this Parliament) that if it were not done, it would be the undoing of some Families. And how many think you were they, for whom all that noise and bustle, and confusion was made? Some Officers of the Army tell you that, in their words e, *We are not ignorant of the grand argument why this Parliament was interrupted. What? Must nine Families be undone at once?* No, by no means. Have a care of such precious Creatures, and deal tenderly with them; Those nine may be more worth than all the Nation beside, at least have a better opinion of themselves, and therefore, What is there to be considered so much as their concerns?

e *Humble Representation to the Lieft. Gen.* Nov. 1. 1659. pag. 7.

N. C. I have heard enough of this, unless it were better. Now to the purpose.

C. This

C. This is much to the purpose. For you see what a stir some men are apt to make, if they be in danger to be less than they were before; and how much they prefer the satisfaction of a few before the publique tranquillity. Such men you may be sure will murmur and repine when they are brought down indeed; as thinking they receive a great injury when they are not in place of power and dignity, and are used hardly, when they do not rule and govern us.

N. C. But this is nothing to those who have lost all.

C. But it shews that we must not presently believe mens condition so bad, as their complaints represent it. For those *sins* would not have been undone, if they had lost the places they then held. And I must tell you, it hath been an old trick, as to *multiply the numbers* of those who are disaffected to the Religion and Government established, so to *magnifie their sufferings*. They have always made a grievous moan, and cryed out of hard and cruel dealing, if but a little punished, that might move the pity of the people towards themselves, and their hatred towards their Governours. Thus *Campian*, I remember, ex-

claimed and complained of the *Queens* rigor in putting him twice upon the rack, which, he ſaid, was worſe than hanging, (juſt as *Philag.* ſaith, burning of them is a ſhorter ſuffering than ſtarving, *p.* 80.) when as he had rather ſeen than felt that puniſhment, as the Lieftenant of the *Tower* told him; Being able, after he came from it, to go to his lodging without help, and uſe his hand in writing, and all other parts of his body; which he could not have done, had he been put to that puniſhment with any ſuch extremity as he ſpoke of. But what will not bold men ſay, eſpecially ſuch men as he? whoſe impudence (as Mr. *Alex. Nowel*, and others told him) was very great, in charging her Majeſties Government with cruelty, when the Authors and Profeſſors of his Religion had ſo horribly tormented many for the maintenance of ours *f*. The very ſame, you cannot but ſee, may be ſaid to your Complainer, who treads in the ſame ſteps, and magnifies as the worſt, ſo the ſufferings of ſome men, as if the like was never heard of. Burning is a merciful, or rather more, than that condition of which they are in danger——

f True Report of the Diſput. had in the Tower with Edm. Campian. *Aug. the laſt*, 1581. *Printed* 1583.

N. C.

N. C. Come; do not repeat his words, but confute them if you can.

C. First, then let us note where your *Philag.* makes your Miniſters *ſufferings, and hard uſage,* to begin; and that is at the *Kings Reſtauration.*

N. C. No ſure.

C. It is clear from the place, where he computes the number of Sufferers, after his faſhion *g*; and ſuppoſes *that the cold dew of an Ejection fell upon two thouſand N. C. Miniſters, at and before* Bartholomew-tide, 1662. Which he explains in his Preface (though it needed not) where he tells us *they have been out*; and *ſo thouſands of ſouls* ſtarved for want of the ſincere milk of the Word, *almoſt ten years* *h*. This is very dutifully done, to make their Miſeries commence with his Majeſties Happineſs. And a marvellous honeſty there is in this Doctors Principles, who reckons their removal from other mens Free-holds for a part of their hard uſage; and tells us they were *caſt out* of that, which they ought to have freely *reſtored.* What is this but to juſtifie all Sequeſtrations? ——— *g* P. 233. *h* Pag. 251.

N. C. Not a word of that, I beſeech you.

C. He plainly diſcovers thoſe Prin-

ciples are in him, which his Majesty told us *should be rooted up*. But I am content now to examine the truth of his complaints concerning their great poverty, (though it will not prove, as you shall see, that they are hardly used) and I would have you desire him to tell you, how they agree with the Boasts which one of them makes, in a Book called *A Plea for Ministers in Sequestrations*; where we are told; "*It is well* "*known* (that's to be observed) *many of* "*us* need not, nor did need their Estates "for a subsistance. *The greater number* "*of us*, (mark that *) through the "mercy of God, could boast of as great "Birth, Estates, Friends, and offers of "Preferment, as they. We having *many of* "*us* our selves Livings and Preferments "to bestow, and some bestowed upon "deserving men. Of this he was very confident and well assured, else he would not have uttered these scornful words; *I pray God that we may never feel Prelatical compassion to us and our families.*

1 An. 1660 p 13.

* For it answers his Quest. p. 7. where are those rich ejected Ministers to be found?—

N. C. That was not very modestly said.

C. The rest of his words require *Philagathus* to shut his mouth a little, and not to gape so wide in his complaints; for

for a considerable number of the poor starved families he speaks of, are cut off from the List by this Swaggerer. As for those that remain, I have great cause to believe that he over-lashes very much, when he saith, there are *many hundreds of families that have hardly meat to fill their bellies, or clothes to cover their nakedness*, and in short, are in such a condition, that *it is to be lamented with tears of blood.* Some, I believe, there are in a very mean condition, and so there are among the Conforming Clergy. But that there should be so many, and so miserable as he speaks, we must have better Authority to make us believe it, than his Word. Nay, it is not easie to believe (when we consider what he says elsewhere) that there are any at all. I rather look upon these grievous and doleful complaints, as an easie Art to draw the peoples compassion to them (as was said before) and to raise their displeasure against their Rulers, who have reduced them to these straits. And that you may not think this is a new thing, I pray call to mind the clamours of some in the late Times, when they could not have their will, and how disproportionable the Cause was to the Cry. Hear, how

the followers of *John Lilburn* mouth'd it. In *the mournful cry* (as they called it) of many thousand poor Tradesmen, ready to perish k. *O that the crowings of our stomachs could be heard by the Parliament and City. O that the tears of our poor famishing babes were bottled. O that their tender Mothers cries for bread to feed them, were engraven in brass. O that our pined carkasses were open to every eye. O, our hearts faint, and we are ready to swoon in the top of every street. O you Members of Parliament, O you rich men in the City, O you Souldiers, shew bowels of mercy! O hear how our Children cry Bread, Bread, Bread, and we now once more with bleeding hearts cry pity, pity, an oppressed enslaved people!* &c. One would think that these were the last groans of a dying multitude, and that in the next Bills of Mortality we should have heard of thousands starved, or fain down dead in the Streets, since they found no relief. But they were alive and alive like. They meant not to take their leave of the world yet, but stay to bellow on this manner. For which there was no cause at all, but only this; that they could not have such *Liberties for the people* as they desired. This was the ground of

k *Or the warning Tears of the oppressed.* 1647.

of their *mournful cry*, which seemed to be written (as they were told *l*) by some of the *Professors of Rhetorick in Newgate* or *Ludgate*, whose practice of that kind of Oratory had made him as great a stranger to Truth, as to Blushing. Such is the Rhetorick of *Philagathus*, who tells us of *starving* and *famishing*, *rags and tatters*, *killing all the day long*, *and crucifying*, *tears of blood*, *and heart bleeding*: and repeats these as often *m* as they did their *O*, *O*, *O*; boldly affirming, or rather presuming, in General terms, without any particular proofs. For, where are those Starvlings, and crucified persons? Where are the Martyr'd or tatter'd creatures, which will wring from us tears of blood? Why are they not brought forth to the view of some pitiful eye, as was then said? Spend no longer your breath, but let all this be seen; for the view gives deeper impression than mere hearsays. And when they are produced into open sight, we shall go near to set as many honest and worthy Conformists before you, who by reason of their great charge, or small maintenance are in as mean a condition, and live as hardly as they. The truth is, this language of *Philagathus* (as that Declaration said) looks

l Declaration of John Lilb. and some of his Affociates. 1648. pag. 56.

m Preface, P. 5. Book, P. 21, 46, 80, 149, 220, 229, 231, 233, 237, 247, 283, &c.

more like the ebullition of Wine, than the cry of want: and therefore sometime we find him in another Tune, telling us, *that the people generally retain the same good thoughts of them that they did heretofore* n. If so, Why should they want now more than in time past; since good thoughts will keep up good affections, and those will open the heart, and that the purse? ——— n P. 149.

N. C. Ask me no Questions: for I can say nothing positively in this matter.

C. Nor he neither: For all is built upon *Suppositions*, as I told you. And you may further observe, that his *so many hundreds* of families, of pious and learned Ministers that have hardly men, *&c*, *p.* 234. by that time he is got to *p.* 247. are dwindled into the, almost starved families *of scores* of *N. C.* Ministers, pious and able, *&c.* When he hath better considered of it, he may come down to Dossens, which is a less fall by much than from *Many Hundreds* to *Scores*; he could not tell how many, or how few. Nay, his *Dossens* at last may shrink into some few families, who (to use his own word) *it is possible* may be as tattered and ragged as his Writings. The truth is, his Pen runs on so

so carelesly, that he drops any thing into his Paper that comes in his way; be it true, or be it false; be it certain, or only doubtful. For when I desired, that your Ministers would not suffer their people *to fansie themselves under persecution*. o: He presently answers with much pertnes, would it were in our power to make them know themselves to *suffer nothing, but if men be turned out of all*, &c. p, it is a hard matter to make them insensible. He had such a quick sense of himself (as he tells you presently) that he could not think of any thing else. But, because he had lost his Living, imagined the people, who come not to Church, *are turned out of all*, which was never before now heard of.

o P.237. of Fr. Deb.

p P.183. of his Answ.

N. C. It is a mistake.

C. And so is his whole Discourse about Persecution; which I said could not be pretended for a cause of their Separation, nor hath he said a word to shew it is so *grievous and intolerable* as to be alledged for that purpose. He talks of their *suffering hard things* q; but, what is that to the business? especially if you consider, that the worst things that are inflicted on them, are the effect of their Separation and contempt

q P.249.

tempt of Laws, not the cause upon which they separated, as he would have the world believe. For till they left our Churches, and set up Congregations of their own, they were only deprived of their places, not imprisoned, or otherwise punished. Now, I pray, consider seriously; Did ever any man whom you account sober, call it *Persecution*, (which was the thing I spoke of) to suffer Deprivation, for not conforming to Publick Order? No; it is unjustly called *hard usage*, and to complain of this, as this Whisler doth (though the condition of some men become very sad thereby) is to complain of all Churches, even of your own, when you had any power. It hath always been thought necessary in all places, that there should be some Order kept in the Church of Christ: For which purpose they have found it as necessary that there should be some Rules and Laws; which signifie nothing without Penalties to inforce them; and they as little, if they be not inflicted when men transgress. So that in conclusion, it is as necessary to punish those that will not submit to the Laws, as it is to have Publick Order. The *French Churches* r are so sensible of this, that they have provided in Discipline,

r *Eccles. Discipline of the Reformed Churches in France translated into English.* 1642. Chap. 5. Art. 31.

"That

"That if one or more of the *people* "shall move or stir up strife, or contention, to disjoyn and break the Union "of the Church, concerning some Point "of their Doctrine or Discipline, or "about the method, manner, or style "of the Catechism, of the Administration of the Sacraments or Publick "Prayers, and the blessing of Matrimony; and will not promise not to "spread ought of their opinion in any "manner or way whatsoever, till the "Synod hath heard them, they shall be "censured as rebellious persons: And "in case they will not renounce their "Errors after all means tryed to convince them, then they are to be cut "off from the Church. But in case "a *Pastor*, or *Elder* s, trouble the Peace "and break the Union of the Church, "or cause any strife, or contention, a- "bout some point of Doctrine or Di- "scipline, (which they have subscribed "unto) or about Administration of "the Sacraments, or the form of "Catechism, or Publick Prayers, and "Benediction of Marriage; and will "not yield to what the Classical Assembly shall determine, he shall pre- "sently be suspended from his charge "and

s Ib. Art. 32. *Concerning the Consistory.*

"and imployment, to be proceeded a-
"gainſt at the next Provincial or Na-
"tional Synod. And if any Miniſter
"teach falſe Doctrine, and will not
"forbear after Admonition, he is to be
"depoſed; as alſo thoſe who are not
"obedient to the Admonitions of the
"Conſiſtory; or are convicted of He-
"reſie, Schiſm, or *Rebellion againſt the*
"*Eccleſiaſtical Order* t. As for thoſe
who thruſt themſelves into the Mini-
ſtry in Countries and Places where the
Preaching of the Goſpel is already pure
and lawfully eſtabliſhed, and will not
deſiſt when they are warned of it; they
are to be cut off quite, and proceeded
againſt as the Synods judg fit: together
with thoſe that follow and adhere to
them, if after the like warning and er-
hortation given to them, they do not
forbear and forſake them u. This Or-
der and Diſcipline, we are told at the
end of the Book, hath been reſolved and
concluded in no leſs than 27. National
Synods from 1559. to 1637. The places,
the years, and the days of the Month
being all there named. Now, what hath
your prating *Philagathus* to ſay to this?
Is this Perſecution, or hard uſage, or is
it not? If it be not ſo in them, there

t Ib. Ch. 1. *Concerning Miniſters and Paſtors.* Art. 45.

u Artic. 55.

is

is rose among us. For we do no more than they do; and, if those who are deprived for *Rebellion against Ecclesiastical Order* happen to be very poor, and fall into distress; we can help that no more than they.

N. C. I am loath to condemn those Churches.

C. Then acquit us. Or if any list to condemn both, a great many more must fall into the same condemnation with us. Even at *Frankfort* in Queen *Maries* days, those who dissented from Mr. *Horn*, and Mr. *Chambers*, &c. found faule with them, for desiring to be of their Church without subscribing their Discipline: a thing said they, which you your selves would never grant to others *x*.

N. C. Pray do not run so far back.

C. I need not: for it is sufficient to let you know, that you condemn your selves when you make all these complaints against us. You were very peremptorily resolved heretofore, that the Magistrate might suffer none to instruct the people but such as he thought fit. *Who can deny it*, said a Writer *y* in the late Times *to be a priviledge and duty of a Master of a Family to admit only such*

x Troubles at Frankf. p. 85.

y Apology for Mr. J. Goodwin. 1653.

to

to teach in his house as his Conscience shall be satisfied in, and warrant him to receive? or, *to come a little nearer, will the Churches distinguished by the name of Independents and Anabaptists admit of any person whose unknown, or known to be grosly ignorant or scandalous, to teach in their Congregations, without their approbation and assent first obtained? If not (as it is presumed they will not) let no man scruple, to allow that thing to be the Right of the Magistrate as a publick Parent, in the disposal of publick Places and Revenues to persons to be approved by himself, or such as he shall think meet, to be trusted therein, which is claimed as a right by every private Parent.*

N. C. We are not against this.

C. Why do you complain then, as if you, not the King and those he appoints, should judg who are fit to be imployed in teaching his subjects.

N. C. You know our Ministers are fit enough, but they cannot conform to some Laws.

C. Hath his Majesty power to enact Laws for the better ordering of the Church, or no?

N. C. I love not to be questioned about these matters.

C. You

C. You did not ſtay to be askt the Queſtion heretofore, but declared the Magiſtrate not only might, but ought to eſtabliſh Eccleſiaſtical Laws, and more than that, *compel men to obſerve them, or elſe be gone* z.

z *Anſwer to A. S.* 1644. p. 18.

N. C. That's too quick work.

C. His Majeſty ſays ſo too: and bids you be gone only to your own homes; there you are free. But you were ſo in love with compulſion heretofore, that you called it the *life and power* of your Government. At leaſt, this was the ſenſe of a great number; Witneſs that Declaration of the Kingdom of *Scotland*, in which they complain, that Religion was not ſettled according to the Covenant, in *life and power* a, *i. e.* as the complaint goes on; Liberty was granted for all ways of Worſhip, and it was ordained, that *none ſhould be forced* to the eſtabliſhment.

a *I find it in the Anſwer to it, and to the Commiſſ. upon the New Propoſ.* 4 Jan. 1648 p. 7.

N. C. Would it were ſo ordained now.

C. That wiſh would have been better, when you had power to do what you deſire. But then you wiſht quite contrary; and indeed, ever thought it requiſite to good Government, that the people ſhould be tyed ſtrictly to the Laws,

Laws, and punished, according to their fault, if they transgressed. This was so far from cruelty, or hard usage in your opinion, that it was thought useful and necessary, not only for the General good, but his particular benefit who suffered. Mr. *Walter Travers* b, a person much esteemed by your Fore-fathers, declared long ago, "That if the Magistrates did not command and compel "the people by severity of Laws and "Punishments to serve the Lord, what "*ignorant and ungodly perswasion* soever "they have to the contrary, they shall "not only become guilty of not doing "the duty God requires of them; but al-"so no Christian Estate or Policy could "stand. For this would soon be every "mans answer, in case of being enjoyned "any thing concerning God or Men, how "holy or just soever it were that did "dislike him, that his Conscience is "against it.

b *Answ. to a Supplicatory Epistle of G. T. p. 24.*

N. C. I never heard of any good that hath been wrought on any by these punishments.

C. But others have; as the same person tells you c. "For both many others "are hereby kept in duty, that they do "not in like sort fall away; and who can

c Ib, p. 18.

"tell

"tell what it may please God to work even "in them hereafter by this means, wch have "not yet profited by it? *Sure I am, it hath "done good to many in times past*, who by this "means have been recovered from their "undutiful disobedience, unto a godly Re- "formation. And what if it have not pro- fited some, must the Medicine therefore be neglected *d*, because the Pestilential Contagion of certain persons is Incurable?

d St. Aug. words Epist. 48.

N. C. No. But it is hard to conceive how such severe courses should bring men back to the Church.

C. You could understand it heretofore without any difficulty; and thought you could demonstrate, that they were very *powerful means* e to bring in wandring souls. The reasons you gave were these. Some wordly lust, whether it be content or dis- content, being usually the ground of Here- sie or Sects, deprive men of that content which was the ground of their Error, and you strike at it in the very root. Many ad- here to a Party rather out of Policy than Conscience, whom, when their design fails, you will see fall off like leaves in Autumn. "It will easily appear then, how a *Prison*, "or other penalty (these are your words) "may work upon a Sectary. First, it will "remove the Beam of Carnal Content "which blinded his Eyes. Secondly, It may

e *Modest defence of* London *Ministers Letter to the Assembly, licensed by Mr.* Cranford. 1646. pag. 22, 23, 24.

"ſet Conſcience on work, as rough uſage "did *Joſeph*'s Brethrens. Thirdly, It may "free a man from diſtractions and ſeducing "company, that he may have leiſure and "opportunity ſeriouſly to bethink himſelf "of his grounds, *&c.* which thing by "Gods gracious aſſiſtance may work a "ſtrange alteration in him.

N. C. Dimneſs of ſight can never be recovered by ſtripes.

C. That's true. "But yet he that ſhuts "his own eyes, or blindfolds himſelf with "his hand, may by Correction be made to "open the one, or to take away the other. "A ſharp Medicine alſo inſtilled into the "Eye will remove this Pin and Web, bet-"ter than all the faireſt ſpeeches and "ſtrongeſt reaſons in the world. However, "if *Bedlam* cannot reduce ſuch a one, yet it "may reſtrain him from infecting others.

N. C. You are very ſevere methinks, I did not think you had been ſtill of ſo harſh a ſpirit.

C. I only repeat your own words, that you may ſee what your reaſonings were, when you came to ſettle a Government among us. For my part, I love clemency ſo much, that I think we may ſay of it, (in the words of one of your Writers in thoſe Times) "as of fair weather, it is pity it "ſhould do any harm. But if it do, it is a

"cruel

"cruel pity *f*. He hurts the good who "ſpares the bad. Yet I delight in meekneſs and gentleneſs, and as I would have been glad to have ſeen more of it practiſed by them who moſt plead for it, ſo I would to ſee no need of any thing elſe to be uſed now. "Nor ſhould the Magiſtrate, though "he have ſo large a power, go to the utmoſt "therof, but upon extream neceſſity. For "his end being the ſame with our Saviours, "*not to deſtroy mens lives, but to ſave them*, I "ſuppoſe him to be the wiſeſt Magiſtrate "who can moſt eaſily attain it, and govern "the Church and State, with the leaſt pu- "niſhments. *For ſeverity of Laws is an Exprobration of the Magiſtrates want of care, in not preventing that extremity of offence which doth require them.* All which conſidered, nothing ſeems to many wiſe and moderate men more conducing to your good and the Magiſtrates honour, than a due execution of thoſe Laws, you are now under; leſt by your wanton contempt and bold breach of them, you make it neceſſary they ſhould be changed for more rigorous: which God forbid. Why do you ſhake your head?

f Mr. John Goodwin's Queries Queſtioned. 1653. pag. 13.

N. C. To hear you talk on this faſhion.

C. There are none of you but would ſay the ſame, were you in Authority. You would not leave men at liberty to do as they pleaſed: And though ſome particular per-

sons suffered that could not conform, you would say, it is better it should be so, than the Publick Order be disturbed; and that those small punishments would prevent greater; and that they were beholden to you for your *strictness*, since without it they might grow so wild, that you should be constrained to *severity*. For you did not think it safe heretofore, so much as *to connive* at those who would not be obedient to the established Government and Discipline. *That*, as Mr. *Case* told the *Lords*, *was next door to a Toleration. It is a Toleration in Figures, though not in words at length* g. Nor are the Independents of a different mind, who keep an Uniformity, when they have power in their hands, as we see in the Churches of *New-England*; where they agree in their practices, though not in their Principles: Some being for that way of Church-Administrations, as it is called, by the Direction of *particular Rules* in Scripture, which seem to them very clear, but others, to whom those Scriptures seem to be mis-applied, conforming to it upon the more *General Rule* of Scripture, *viz.* of Charity and Christian Peace. Which is according to a Maxime planted in the Nature of things (as we are told by one here, in a Preface to a Book of a *New-England* Teacher *h*) which do often act contrary to the Rule of their particular Nature,

g *Sermon before the Peers. March* 25. 1646.

h *Mr.* James Noyes *of* Newbury *in* N. E. Temple Measured. 1647.

Nature, for the Conſervation of the Univerſe. And were we, ſaith he, as well grounded upon it as our Brethren of *New-England* be, we ſhould both the more *prefer the Peace and Tranquillity of this Church* (which is a General good) *above our own private intereſt*; and the leſs cenſure them, who upon the ſame Principle *have ſometimes taken* (and will doubtleſs have the wiſdom always to take) *juſt Animadverſion upon them that cauſe Diviſions, and are diſturbers of the Churches peace*; *though they may haply plead their Conſcience, and transform themſelves into Angels of Light.*

N. C. Conſcience is a tender thing, and muſt be tenderly dealt withal.

C. So *Mrs. Hutchinſon* ſaid, and yet they baniſhed her out of *New England* for all that.

N. C. I thought they had had a great regard to Conſcience.

C. The very ſame which his *Majeſty* hath here, who tells you juſt as the *Court* told her; Your Conſcience you may keep to your ſelf, but if you ſhall countenance and incourage thoſe that thus tranſgreſs the Law (a ſmall fault you think, who tranſgreſs it your ſelves) you muſt be called in Queſtion for it: and that is not for your Conſcience, but for your Practice *i*.

i *Proceeding of the Court holden at* New-Town 2 *Octob.* 1637. *pag.* 34.

N. C. What Law do they tranſgreſs? The Law of God?

C. That was *her* Queſtion; and this was *their* Anſwer, which may ſerve you. *Yet, the Fifth Commandement, which commands us to honour Father and Mother, which includes all in Authority.*

N. C. There is not one example in Scripture to juſtifie ſuch puniſhments as theſe, for difference in judgment.

C. Still you will run on in your miſtake. You may hold your own judgment, (as they told her partakers when they alledged this) ſo as the Publick Peace be not troubled, or endangered by it; and no body will trouble you. For the King doth not challenge power over mens Conſciences; but when they do ſuch things as diſcover a corrupt Conſcience, it is his duty to uſe his Authority to reform both *k*. And if they complain of his ſeverity, and ſay, he uſes them hardly; they add a new fault to the former, and further indanger the Publick Peace, by eſtranging as much as in them lies, the hearts of the people from him.

k Ib. pag. 28.

N. C. It would be better therefore, if ſuch Laws were never made, as occaſion people all this trouble.

C. Now you run back again. Some Laws we muſt have; ſo, that if theſe be altered, others muſt come in their room. And though you may be better contented with *them*, yet others may as much diſlike them as you do *theſe*.

these. And if their disobedience be not punished, it had been as well, or better, not to have punished your disobedience before; If it be, then the persons are changed, but still there will be sufferers.

N. C. It is very true. And, What would you have men do in this case?

C. What? Be as patient as they can. For it is an excellent thing, as some body I remember speaks, when men who cannot be *active* without sinning, (as they judg) are *passive* without murmuring. Of this Christ and the Primitive Christians have set us an example: and it is glorious in it self, comfortable to those in whom this virtue is, and the best way to thrive and prosper, and attain their end. The old *N. C.* being deprived, took this course, and neither thought it a just cause for a separation from us, nor complained after this Scriblers manner, but quietly submitted to the sentence. Have you not seen the Protestation made by those who were suspended or deprived in the third of *King James?*

N. C. No.

C. I'le tell you then two or three Branches of it. We hold, say they *l*; that Kings by virtue of their Supremacy have *power*, yea also, that *they stand bound* by the Law of God, *to make Laws Ecclesiastical, such as shall tend to the good ordering of the Churches in their*

l protestation of the Kings supremacy, &c. 1604. Branch. 8th.

their Dominions, and that the Churches ought not to be disobedient to any of their Laws, &c. But in case the King should command things contrary to the Word, they declare m that they ought not to resist him therein, but *only peaceably to forbear obedience*, and sue unto him for grace and mercy; and where that cannot be obtained, *meekly to submit themselves to the* punishment. And further n, that he may by his Authority inflict as *great punishments* upon them for the neglect of his *Ecclesiastical Laws*, as upon any other subjects, *&c.*

m Branch. 9th.

n Branch. 11th.

N. C. I wish however, that the punishments had been less——

C. Or they more patient Christians—

N. C. For then we should not have had these sad complaints of sufferings, hardships, and miseries.

C. And Persecution——

N. C. No, he will not call it so; though he confesses the *N. C.* in *Scotland* live in a *hotter climate* than we do here——

C. We understand his phrase very well, They are intolerably persecuted, though you be not.

N. C. He only says, *such severity being used against them, as would make a mans heart to bleed* o.

o P. 244. of his Book.

C. Yes, *if Fame may be trusted*, (as he adds) which we know hath brought many a lye

lye to him, and is as little to be truſted as himſelf. For you may be ſure of this, that they are better uſed a great deal, than they uſed others heretofore.

N.C. Whence ſhall I have that aſſurance.

C. From a little Book newly come forth there, and ſaid to be *publiſhed by Order*, where in anſwer to theſe complaints of Severity, I find theſe words p. *I muſt ſo far juſtifie the rigour you have met withal, as to ſhew it is far ſhort of yours. The people are required to do nothing, but live peaceably and joyn in worſhip, whereas you made them ſwear to you. And the Miniſters are not made ſwear to maintain the preſent eſtabliſhment*, (mark this) *and to root out the contrary, as you did: they are only required to concurr in Diſcipline, and to promiſe ſubmiſſion to Epiſcopacy.* A great peice of buſineſs! moſt grievous and ſevere Impoſitions! What will they conform unto, who cannot away with ſuch ſmall things as theſe? Muſt ſuch reaſonable Laws as theſe be changed, only to humour them? If they be not; then there is no help for it, they muſt be *deprived*. And if they are ſo far from *ſubmitting* to Epiſcopacy, that they ſet themſelves againſt the Government, they may with the greater reaſon be ſharply dealt withal; who are ſo fiery as to oppoſe that which is ſo innocent. But yet I can hear of no ſuch terrible proceedings againſt

p *Modeſt and free Conference between a C. and a N. C. about the preſent diſtempers in Scotland.* 1669. p. 11. *and more you may read.* p. 60.

against them, as this man talks of: For the
q P. 32. fore-named Book tells us *q*, whatsoever noise they make about *Persecution, it is more on the side of the C. than of the Non-conformists.* For to an ingenuous spirit, it is a far greater trial, if he be not above such things, to be aspersed and railed at every where, and made the hatred of the people, than to suffer a little in the world. Which suffering also, I must tell you, though it may conduce in the end much to their good, yet it puts their Governours to a new trouble to inflict it, after they have been long troubled, nay, persecuted by their perversness and fierce oppositions. For tell me, I pray you, (they are the words of St. *Austin* r) when a man that is in a Phrensie doth vex the Physician, and the Physician binds him; whether do both persecute each other, or no? If that be not a Persecution which is done to his disease, then certainly the Physician doth not persecute the phrantick or mad-man, but he persecutes the Physician. His Application is, that the Penal Laws of the Princes were as the Bands of the Physician to bind the phrensie and furious out-rage of the *Donatists:* Who made such a clatter there about their Persecution, and grievous sufferings, as this *Philag.* and others do among us. O, said they, when any Law came forth against them,

r *Against Cresconius quoted in this case long ago, in a plain Declar. 1590. pag. 68.*

them, now your Biſhops have inflamed the Rulers to perſecute us. They have made them our Enemies, to deprive us of that liberty which Chriſt hath left us. We ought not to be compelled: our wills were made free, and you may not offer a force to them. And ſo they run on in long Declamations againſt the *Catholick Church* for uſing them ſo cruelly, for all the world, like this bawling Writer of yours: who I think, in my Conſcience, would have been more modeſt, if he had not been ſo gently uſed.

N. C. Phy for ſhame!

C. I know what I ſay; there is always leſs murmuring, and men are more thankful for the liberty which is allowed them, when Laws are ſtrictly and conſtantly executed. But now the Nation is filled, as he confeſſes, with clamours and noiſes of their great ſufferings and miſeries; which he repeats in a moſt doleful manner, I cannot tell how often. This he begins withal, *p.* 5, 6, 7. And again we meet with it, *p.* 79, 80. And thrice *s* more, before he comes to a tedious ſet diſcourſe about it, *p.* 231, *&c.* In which he makes their contempt a part of their ſuffering, (a thing which they pour on us far more than we on them) and Excommunication alſo, which is commonly for their obſtinate contempt of the Court; nay, the want of thoſe degrees in the Univerſity which

s P. 149, 210, 219.

which they may have a mind unto, and of Dignities and Offices, are thrown in to make up the tale (though he pretends that he *cares not to mention them*) whereby we may see how sorely they are hurt who have list and leisure to think of such things. And yet he hath not done with it neither, but we find him bemoaning their condition a-
t P.283. gain *t*: as if like the poor *Samaritan*, they were *stript of their rayment, wounded, and half dead*. And once more in his Preface; and in how many other places I cannot tell: For to read the whole Book, is no less toil than to travail through long Deserts a foot, without any company; which makes me loth to go thorough it again. It is to seek fruit in the Garden of *Tantalus*, to look for one leaf, that will give a man either profit or pleasure.

N. C. This Pride doth not become you.

C. I can see nothing of that in this censure. But if there were, you of all other people should wink at it, who by his own confession, are the proudest men in the Nation.

N. C. O abominable! He never was so mad yet, as to grant you that.

C. What think you of those words. *If the Non conformist at this day be thought too high and too proud, he only groweth like Camomile, because he is trod and trampled upon; for of Camomile it is said, the more it is trodden on, the more it grows.* *N. C.* I

N.C. I remember them, *p.* 281. But know not what you will make of them.

C. No? It is a plain demonstration, according to his reasoning, that they are grown *intolerably high and proud*; because they are (as he would have you believe) *intolerably afflicted and distressed*, p. 249. A most excellent improvement of Affliction! and arguing much of the Power of godliness!

N. C. Come, Sir, jeer no more at godliness; for you have done it too much already. Your Book is *an exact method and platform to extirpate practical holiness* u—What makes you giggle in so serious a business?

u *Preface.* pag. 12.

C. I cannot but laugh a little at the laborious folly of this mans spight. This is a mere device to draw the peoples *minds* from attending to what I say, and to stir up their *passion* against me, as an Enemy and hater of godliness.

N.C. No; He doth not think you *to be such an Enemy to Religion, as your Book would seem to import* x, but rather hopes you are a good man *y*.

x. 1b. pag. 15.

C. That's the thing I was going to say. He overthrows all his accusation, in two words, by granting me to be Religious, and judicious too *p.* 105. For how is it possible, that a Godly man should contrive a way most effectual to root up godliness, and——

y 1b. p. 41. *and Book.* pag. 3.

N.C.

N. C. Stay.

C, You will revoke this favourable opinion of me, now that you see whither it will carry you.

N. C. He saith, *he hath a great desire to constrain himself to think, that you may possibly be wise in* Solomon's *sense, that is, fear the Lord,* p. 41.

C. He was, I observed, at the last, very fearful, lest he should have judged too well of me; and therefore, as you say, doth but *constrain himself,* nay, hath only a *great desire* to constrain himself (but, it seems, would not do it) and that but to *think* that it is *possible,* I may be a good man. With which I am very well contented, and if you please, I will give him all his good hopes of me back again, having no need at all of them. It is sufficient for me, that he acknowledges, he is *far from thinking it was my design to overthrow piety,* though he is sure it is the end of my Book z. For mark, I beseech you, the absurdity of this. How is it possible for a man by mere chance, having no such design in his head, to form so many *Aphorisms, Maxims, and Stratagems,* all tending to one and the same end, *viz.* the subverting of godliness and introducing impiety; and that so *exactly, methodically,* and *pertinently* a, as nothing can be more fitted for this purpose? Make out this to me, if you can,

z *Preface.* pag. 12.

a Ib. pag. 15.

can, for I protest to you, I am utterly to seek how this should come to pass. There must be a design of the Author in it, or else he could never have done it with as much skill as *Campanella* shewed, when he went to work for the extirpating *Protestantism*, and setling *Popery* throughout *England* b. Nay, no *Engineer*, he tells you, could have given more proper counsel how to slight any fort, or strong hold, and how to level it with the ground, than I have given, how true Religion may be plucked up root and branch. b Ib.

N. C. These things, I confess, do not hang well together.

C. Malice we see wants wit. And after all his labour, he hath but brought forth the *Apothecaries Beast*, which *Julian* the *Pelagian* upbraided St. *Austin* withal. A creature of wonderful strange properties, as he made his Patient believe, and promised he should see the next day, which before morning came had eaten up her self. For, if I went so judiciously and accurately to work to overthrow all godliness, it must be my design to overthrow it; but he is far from thinking that; and therefore there are no such exact *Aphorisms* and *Stratagems*, but his better thoughts have destroyed those vain imaginations, unless you can believe that Books may be made by shuffling so many Letters together; or Batteries and Engines raised, with

with throwing so many skuttles full of dirt, and so many bundles of sticks together on a heap.

N. C. But the God of this world, I remember, he says, *so for the present blinded your eyes*. p. 15.

C. What? That I should contrive all this and never know it? The good man hath plung'd himself so deep in a contradiction, that he is fain to fly to the Devil to help him out. But, I pray, who gave him Authority to stretch the Devils power so far, that it may be thought to do the same upon a *Believer*, which the Apostle saith, he did upon *Infidels*? And what is there that can blind any mans eyes, but Covetousness, Lust, Ambition, Anger, Hatred, or some such evil affection or passion? Which if the Faith of Christ have not purged out of my heart, *I have no desire to constrain my self to think that it is possible* I am a good Christian. The very bottom of the business is this: It is not godliness, but themselves for which he is so much concerned and keeps all this stir. For the Question is not, whether we shall all heartily and earnestly study to be Godly, that is, to love and obey our Creator above all things, according to the Gospel of Jesus Christ; but whether you be the only godly, or so much beyond all others, as you imagine? and whether that be the Power of godliness,

godlineſs, which is vulgarly called by that name. This I denied; and this made him ſo angry. Notwithſtanding which I ſtill believe, that many among us, whom ſome of you make little account of, are more thoroughly and ſubſtantially good, than many among you, upon whom you liberally beſtow that name; who value themſelves more upon the ſcore of *keeping Days, repeating Sermons, talking of Religion and Experiences*, than for *Juſtice, Charity, ſpeaking Truth, Peaceableneſs, Meekneſs, Obedience*, and ſuch like virtues, to which I find them very great ſtrangers. Now in ſtead of acknowledging the emptineſs of the former without the latter, and how much the poor people have been coſened by *forms of Religion*, and *canting Phraſes*, which ſome of your ſelves have confeſſed, when it would ſerve their turn——

N. C. Where did they acknowledg it?

C. Some Officers of the Army told the reſt, that *ſetting a part days for ſeeking of God, when the way is not good, will not hereafter blind* Engliſh *mens eyes*. Doing things unwarrantably, and then intituling God to them, as they will never the more be owned by him, ſo they will be never the more acceptable to diſcerning men c. Thus alſo the reſt of you all thought it no profaneſs heretofore to unmask the hypocriſie of

c *Humble repreſentation to the Lieſt. Gen. Nov. 1. 1659.*

some great Zealots in Religion (as they thought it) and expose their canning to scorn. To omit Mr. *Edward*'s, (for brevity sake) the Author of the *Image of our Reforming Times* d, set out, you know whom, under another name in this manner; "*Jehu* " *will have a word* for all his Actions, and do " all *according to the mind of the Lord.* O " Heavenly man, whose tongue is tipt with " Scripture, the *Experiences of the Saints*, " and the Revelation of the Prophets! But now (as I was going to say before you interrupted me) we have found a man that would fain blind the eyes of *English*-men as much as ever; and in stead of confessing honestly, as others have done, that a great many walk in a vain show and image of godliness, who deny the true power of it; he amuses you with a long discourse of a Design laid to overthrow all Religion, root and branch: And for that end, presents you with a great many *Maximes and Aphorisms*, composed with much art to that wicked purpose: Such as these; *Let there be no Godly Discourse; Let keeping of Days of Fasting and Prayer be jeered; Let mirth and jollity be incouraged. Teach men to distrust their spiritual senses*; with divers others of the same Nature. Which are none of mine; as every one may see that can read a Book: *But he throws in your faces the snivel of his* own nose; *and would make you believe it is not the excrement of his brain, but of mine.*

d *Or* Jehu *in his proper Colours.* 1654. p. 11, 12.

N. C. How

N. C. How came such a word to drop from your mouth?

C. Are they uncivil?

N. C. I doubt they will be thought so.

C. They are the words of Mr. *Baxter* e, without any alteration, to another man who accused him absurdly; and may as well be applied to this. Who after he had filled a great part of his Book with such senseless stuff as I now mentioned, makes a long snuffling *Preface* to the same effect. And some of your people, I am told, receive it with as much contentment, as if he had come out of that Country, where (if we will believe a story *f* like his Discourse) the dropping of the peoples Noses, is sweeter than Honey.

e *Postscript to his Book of the True Catholick Church.* pag. 283.

f Lucian. Ver. Hist. Lib. 1.

N. C. You did well to say some; for all have no such good opinion of it.

C. There is no man, that being puft up with a good opinion of himself, speaks with confidence and zeal, but will find some admirers; though his Noddle be lighter than an Oak Apple; and as void of wit as Cockles are of meat in the wane of the Moon. A sad thing indeed it is, that the world should be troubled and abused by some men of emptiness and noise: but so it always was, and we must be contented with it. Nay, grave and solemn persons, are sometimes carried with a furious zeal to accuse their opposites, of such impieties as never entred into their thoughts: and will make their

Books ſpeak, what the Authors never ſo much as dreamt. Mr. *Calvin* and other *Reformers* (it is poſſible *Philagathus* may know) were charged with depraving and adulterating the ſenſe of the Holy Scriptures, which give teſtimony to the Deity of our Saviour Chriſt. And there is one *g* who hath given us a Beadrole of them longer than that of the *Aphoriſmi*, which this new zealot hath fanſied to himſelf, and formed out of my Book. In his Comments alſo upon the Epiſtle of St. *Jude*, writing on thoſe words, *v.* 4. *Ungodly Men*, he tells us among other things, that *Calvin* would have the Holy Trinity, neither to be adored, nor invocated *h*. And upon thoſe words, *denying the Lord Jeſus Chriſt*, he gives us a Catalogue of the Old and New Hereticks, who oppoſed the Deity and Majeſty of our Saviour; and after *Simon Magus*, *Menander*, and the reſt of that Rabble, come *Luther*, *Calvin*, and their followers, as men that preached and writ much *againſt the Myſtery of the Trinity, the Majeſty of God the Father, and the Deity of Chriſt and of the Holy Ghoſt* i. But what need I go ſo far back for inſtances of this kind, when it is but a few years ago, ſince Mr. *Baxter* was ſolemnly accuſed for a Papiſt by Mr. *Crandon*? And Mr. *Eyre* of *Saliſbury* endeavoured to perſwade the world, that when he wrote againſt the *Antinomians* he meant *Antipapiſts* k; juſt as this man would

g Feu-ardentius *his Notes upon the Fragments of* Irenæus. Pag. 508.

h Comment. in Epiſt. Judæ. 595. Pag. 87.

i Ib. Pag. 117.

k Confeſſ. of Faith. Pag. 6.

would perſwade you, that when I write againſt *N. C.* I mean Religious people, and ſuch as oppoſe profaneſs. Nay, he made ſuch a Monſter of him, as if you ſhould conceive the Body of a Horſe to be joined to the Head of a Man; for he ſaid, he was a *Socinian, Papiſt,* and *Jeſuite:* And, that he was not only a down right Papiſt, but one of the groſſer ſort; and that he ſubtilly endeavoured the Propagation of Popery, and all his pretences to the contrary were but Jeſuitical diſſembling; and laſtly, that no Papiſt ſpoke more of Merit than he did. Others undertook to conjure the Devil of *Pelagianiſm* out of him, as he himſelf alſo tells us *l.* And another *m* accuſes him of calumnies and invectives againſt the moſt eminent *Proteſtants*; reckoning up withal *eight godly men* (whoſe names he mentions) that had writ againſt him. And I find mention in Mr. *Baxter* of *three* more (whoſe names are not there) beſide, Mr. *Blake*, which make them up a doſſen. And that you have 13. to the doſſen, I may caſt in Mr. *Will. Lyford*, who put him into the black bill of thoſe who are guilty of Errors and Hereſies, becauſe of ſome opinions of his about the ſin againſt the holy Ghoſt. Nay, ſome boldly publiſhed him to be a *Subverter of Fundamentals* (obſerve it) even then when he was conſtrained to be as confident, that he ſhould ſubvert the foundation it ſelf, if he ſhould think o-

l *Diſputations about the right to Sacraments.* pag. 520.

m *Vindication of* Sir Hen. Vane. 1659.

therways n. What need I add more, to shew the mad zeal of some Ignorant people, than these memorable words of his? *I look not to scape the fangs of such excepters, if I say, that I believe in God the Father, Son, and Holy Ghost; for no doubt, but some of them can find Heresie, or somewhat that countenances it, in this* o. They love to quarrel with every thing, when they have once taken a pique at a Book: and let your writing be never so innocent, they smell some dangerous design in it. For which purpose, you will scarce find a man who hath a better nose than this caviller; who, either for want of understanding, or else through passion and hatred, misinterprets and perverts every thing that he meddles withal.

n *Confess. of Faith pag. 111.*

o *Appendix to the Disp. of the Sacraments. pag. 487.*

N. C. You make him a strange man.

C. I'le prove it to purpose, before we have done; and hope that all his clamours, will be of no more force to make you believe, that I have laid any platform to batter down all godliness, than the many Volumes writ against Mr. *Baxter* will perswade you, he is a Papist, a Subverter of the Faith, and calumniator of Protestant Divines. For there is no more impiety in my Book, than there is Popery in his; nor will any body have such a thought, *unless it be such as come to suck poyson, and food for their censuring opinionative zeal, out of the Books they read* p.

p *They are his words concerning one of his.*

N. C.

N. C. Some men love to be doing——

C. Though it be but to disturb those things which lie well enough already. And they fansie they are doing some mighty service to the world, merely because they put themselves to a great deal of trouble. Witness this busie man, whose pains to remove this stumbling-block out of the way (as he calls it) is altogether as idle, as was the labour of *Marchetto Piombino:* who going to *Rome* to seek a Master, and lighting by chance upon a stone in the way, began to spurn it with his foot; and in this imployment spent so much of his time, that when all his companions returned back, they found him still troubled about this stone; which he was resolved, he said, to spurn as far as *Rome*, and there thrust it into the walls so far, that it should never more annoy such strangers as travailed thither.

N. C. Pray do not imitate him; but let us pass by this occasion of offence, which hath turned us out of our way I am sure; for I was going to tell you, that you are thought to have arrived to the highest degree of Pride.

C. To *walk*, you had better have said, *in the Battlements of Pride.*

N. C. Pray hear me seriously: for it is no laughing matter.

C. If the power of laughing, as a very serious and holy Divine *q* of our own said a

q Dr. Jackson of the Cath. Church. pag. 176.

great while ago, proceed from the nature of man, and the nature of man consist in Reason, it will be very hard for any man to refrain laughing, that hath but so much reason as to consider the vanity of this mans Conclusions. The case is this; Because in writing a Discourse between two persons of opposite perswasions and parties, I represented the one commending his Parish Priest (whom he must be supposed to hear) or rather vindicating him from that contempt and scorn which the other party poured on him, he infers that I commend my self, and boast of my own reason and skill in the holy Scripture. He had best go and teach his Mother to suck; instruct the University in a new way of drawing conclusions; for no body ever learnt any such Logick there. And till this upstart Reformer set Pen to Paper, any body might make two men maintain a Dialogue as long as he pleased, of matters disputed between the Parties they adhered to, and never be thought he spoke of two single persons only. But the sport of it is; Our new *Doctor* will have that which is said of the *N. C.* in our Debate to reach to all and every one of that party, or else it signifies nothing; but what is said of the *C.* must be confined to a single person, and that's my self alone. In good time he may make an incomparable

Expounder

Expounder of Books, if he do but follow (as he hath begun) those Rules which passion and spight will dictate to him, and never let a sober thought enter into his head. For (mark it again) after he hath so often stretcht what is said against the *N.C.* to every one of them, he can find in his heart at some turns to restrain my words to one single person; even then when I speak in the plural number. Such is the perverseness of his humour, that he will interpret what I say, quite contrary ways, if thereby he can lay hold of any occasion to cavil, and load me with the ill will and hatred of his credulous Companions. As, for example, when he takes notice of what I said concerning *the black and white caps upon some N.C. Ministers heads* r, he presently tells you (in spight of all that he had said himself, and of the large ness of my words) that it *is strongly conjectured who is the mark I aimed at, and that it is his good head-piece I am more offended with, than his caps and lace.* But he hath always as ill luck in his conjectures as in his reasonings. For I had no particular man in my thoughts, I assure you; and, to confess the truth, spoke only from what I remembred since I was a boy, and from their pictures in Books, not from any observation since I was a man. As for any of their *head-peices*, I neither fear nor envy them; though they were as good as *Mambrino's golden Helmet.*

r P. 88. of his Book.

Only

Only I muſt remember you, that men of ſuch like brains as his, have as little judgment in *head-pieces*, as that *D n*, who took a Barbers baſon, for that impenetrable Helmet. Nor can I look upon this whole invention of his otherwiſe, than as a malicious piece of his folly, which would reproach me as effectually as he was able, and lay all the blots, which his little wit could deviſe, upon my reputation. But I may reſt contented with it; for far better men, than I ſhall ever be, have been thus dealt withal by ill nature, when it could only cavil, even then when they wrote no Dialogues. The Reverend *Profeſſors* and *Miniſters* of *Aberdene*, for inſtance, when they only told the Miniſters who came to urge the Covenant, "that there were other means and more "effectual than their Covenant, to uſe for "holding men from Popery, mentioning in "particular, extraordinary Humiliations, "frequent Prayer, amendment of Life, dili-"gence in Preaching, and ſearching the "Scriptures; they preſently received this Anſwer to their Reply, *You have taken an ample teſtimony to your ſelves of pains in diſputing, writing, and preaching, and in doing all things that can be expected from the moſt zealous; of frequent prayer to God, of humbling your ſelves before him, of your holineſs of life and converſation*, &c. As if they had arrogated to themſelves ſome ſingularity in uſing theſe means,

8. *Reply the Eleventh.* 1638.

means, when they only said, that there were such means which might and ought to be used, not that they were eminent above others in the diligent use of them. If either they or I had said as this man doth, *there is one of great moderation, but he shall be nameless,* t &c. you might have suspected we meant our selves, and wrote our own commendation, which is very familiar with him, not only in this Book, but also in others; where he tells you, the whole tenor of his conversation and practice hath alway *proclaimed him a moderate man, of a reconciling spirit, and of an healing temper* u. Without all doubt: He hath given us an ample testimony of it in this New Book. In which, me thinks, it looks far more like boasting than any thing I have said, to tell us in how short a time he finished this great work; having in less than *six weeks* space *x* demolished a great many *Fortresses, Bulwarks*, and *Strong holds*; and carried into captivity every notion that exalted it self against Truth and Godliness, defeated and confuted so many *Stratagems, Maximes, and Aphorisms*, as he hath mustered up in his Preface; and yet he hath not mentioned all, as he himself assures you *y*. There are many other exploits that he hath performed besides these; He hath *rectified mistakes*, given an account of the *N. C. opinion, of the reasons of their actions, of the method of repairing breaches*; and by the way told us, the

t P. 225. *of his Book.*

u *Preface to London's Resurrection.*

x Pag. ult. *of the Sober Answer.*

y *Preface.* Pag. 24.

the *Hinge of the Controversie*, the *Knot of the Question* z, with many fine knacks beside; all which he hath accomplished sooner by a third part, than a Bitch can bring you forth a litter of Puppies. Who could have said more of him, than he hath said of himself? If this be modesty, it will be hard to find a man that can compare with him in this great virtue. He is the fittest Messenger that could be sent to buffet me for my spiritual pride: a disease, I perceive, so incident to men of his Education, even when they have very little to be proud of; that he imagines we cannot live without it, but must rather swell to such a bigness, that we are fain to ease and vent our selves in boasting. But I must take leave to tell you, that my breeding hath been otherways; having been taught from the beginning, to lay the foundation of all true wisdom and goodness in humility of mind, and not to think it so great a busines, if I understood a little more than the vulgar people. And since he constrains me to say a few words of my self, I shall, without intrenching, I hope, upon any rule of modesty, add thus much; that of all other follies, I find my self the least inclined to that which he accuses me of, being still disposed at this day rather to be a learner, than an instructor of others. And as I have not one jot the worse opinion of my self, for all that he hath blattered against me,

z Preface. pag. 40.

me, so I have not one jot the better opinion of my self, for all the praise which he saith, others bestow upon me. I have other and truer measures of my self than he or they can take of me: and know very well, that I am just the same man I was, before I heard either of the one or of the other, and that they can neither add unto, nor take away from my stature.

N. C. Did you not think too highly of your abilities, when you thought no match fit for you, but a *whole Assembly of Divines*?

C. Thus Mr. *Baxter* was told heretofore that his words implied, *he took himself to be more judicious, holy, and experienced than the Assembly* a, and I know not how many more. Which Answer was as good as any, to make those who would not be at the trouble to try all things, to think him to be both proud and ignorant. But I cannot chuse but wonder a little at the impudent folly of this man in repeating this charge so often *b*. Do not they take the liberty when they list to dispute against whole *Councils* of greater men? Doth not this little Sophister himself take so much upon him, as to reprove *the Universities* of this Kingdom, for negligence and injustice too in bestowing degrees *c*? Nay, Did they not think themselves fit to reform all the world, and hope that their *Gospel-Covenant* should fly to the ends of the Earth *d*? What Infallible Chair then, I beseech

a *Disput. of the Sacraments.* pag. 522.
b Pag. 81, 129, 195, 196.
c P. 241. *where he saith, they let Papists slip into Degrees & withhold them from N. C. How he can make good his charge I know not.*
d *Continuation.* pag. 148, 149.

beseech you, was there in this Assembly, that all must submit unto; and no man dare to open his mouth against? I know the usual Prayer of your Preachers was, when they first met together, *that God would shew them the pattern in the Mount* e. And Mr. *J. Saltmarsh* himself addressed an Epistle to them with this *Inscription*, *To the most Sacred and Reverend Assembly*; and begins it with this compellation, *Most Sacred Divines* f. As if they lookt for some new Discovery from Heaven, that should make them so many spiritual Kings and Emperours, from whose Sovereign Authority none might appeal. But they did not long keep this Veneration even among your selves. To omit the railings of *Martin's Eccho*, and others: This very man, who held them for *most Sacred*, and thought their shade most comfortable and *miraculously healing*, within a few years forsook them, and ran from under it, for fear of a yoke which he saw them laying upon his neck. *It is no small incouragement*, said he, in the year 1642. *That I sit like the Prophets under the Palm tree, under such a shade as your selves. Whatsoever weakness may appear in my assertions, your Patronage will heal them. For if they brought forth the sick into the streets, that at least the shaddow of* Peter *might touch some of them.* But this Song of Praise, was turn'd by 1646. into sighs and groans; and he told them, *you call for a yoke, which neither we nor our*

e *Modest offer.* pag. 1, 1644.

f *Exam. of Mr.* Fullers *Sermon.*

our Fathers were able to bear g. Then they were lookt upon as so many Tyrants; and some were so bold as to challenge them all to dispute with them *h*. And one feared not to tell them in the conclusion, *that an Army & Kingdom of strange opinions were brought forth, and they had not laid any one of them upon their backs, by Argument* i. But you can wink when you list at those things among your selves, which you call by all the odious names you can invent, when you do but fansie them in another man. Being very much like the *Lamiæ*, whom you have heard of, I make no doubt, the story is so common; who carried their eyes in their head when they were abroad, and at home closed them up in a box. We may not so much as smile at your affected language, no, not reprove your canting and gross abuse of Scripture phrases; if we do, you say we are profane, scurrilous, blasphemous, and what not? but you may abuse the most innocent things, and sport with them as much as you are able, and this passes for pleasant discourse, and sanctified wit. There was a very sober and discreet Petition, for instance, from the County of *Kent*, to the House of Commons *k*, in which, after their thanks for those excellent Laws, which they had obtained from his Majesties goodness, they prayed among other things, that they might enjoy the solemn use of the *Liturgy* quiet and

g Salmarsh *Groans for Liberty.* 1646.

h *Compass. Samaritan.* p. 58, 59.

i *Answer to the Decl. of the Kingd. of Scotl.* 4 Jan. 1648. pag. 6.

k *Printed with many other by order from his Majesty.* 20. May. 1642.

and free from interruption, scorns, prophanes, threats and force; and that Episcopal Government might be preserved, Papists suppressed, differences concerning Religion and Ceremonies determined in a Lawful free and National *Synod*, &c. In short, there is not one offensive word in it but only *Liturgy* and *Bishops*, which brought all those scoffs on *it*, which were wont to be thrown on *them*. A grave person (as he would seem to be by his Book *l*) entertained you with a mock Petition, after this dull fashion, *Humbly sheweth, That since it was well with your Petitioners when like People like Priest, they would go to the Alehouse with us, and we could offer cakes to the Queen of Heaven*——

l *Late Covenant asserted.* 1643. pag. 24.

N. C. Now you mock him in Scripture phrase.

C. They are his own words, I assure you: and you cannot but know how much your people love to abuse us in the *Holy language*, and to pick out such expressions as may signifie us to be Idolaters. *Philagathus* himself is so used to it, that he doth it, even when he doth not know it, as I charitably believe. *W. B.* saith he, would not have said a word of the *Bowl*, and the *Pottage*, *Had he been to prophesie at* Bethel, *or at the King's Chappel*, *a* Amos *speaketh* m, that is, at *Whitehall*; where, one would imagine, the *Golden Calves*, are set up and worshipped.

m *Sober Answer.* p. 264.

N. C. He

N. C. He had no such meaning, I am confident.

C. It's well if others do not so expound it, who know your usual meaning in such like words. But let us go on with the other Gentleman —— "Our "hearty petition (saith he) is that you "would be pleased to give us our Bish-"ops again (who thought no more of "preaching than a Cobler of plowing, "and had no more care of Souls than "of their old shooes) and our Service "Book, so full of good Prayers, which "we can say, as our Parson doth, though "half asleep, or quite drunk; and that "we may have leave to be drunk and "dance on Sundayes, a time designed "by our good Bishop for that pur-"pose ——

N. C. O abominable! No more, I pray you.

C. There is enough to shew the wicked Spirit that was then among you. Or for a more full demonstration of it, I will add; that after he had mockt as long as he thought good, then he thinks to sanctifie all at the last with a little sinking breath which he spends in a few sighs, saying twice or thrice, *Poor Souls, poor Souls! If my head were a Fountain!*

I could weep over these, and if my heart were as it should be (i. e. not full of laughter at them) *I would sigh out my words, Poor Souls, Poor Souls.* Nay, thus he jeers at His Majesties *most solemn Protestation*, which he made at the taking of the Holy Sacrament before the *Primate of Ireland*, and all the Company then present ——

N. C. For Gods sake forbear; you cannot grieve our hearts more then to remember any scorn cast upon so sacred a person.

C. The great pride and insolence which this man discovers still to remain among you, makes me think it necessary to call these things to your mind. But will let that instance alone, unless his continued Folly call for it.

N. C. You should not impute the faults of some to all, as you have done through your whole Book.

C. That's another instance of his disingenuity, who will take no notice of the distinction I often made between some men and the rest. But will needs say I accuse *all*, even there where I expressly say *some*, as you shall hear before the end. The truth is, this *Phil.* is so vain that he writes in many places, as if

had said nothing unless I had writ a Book on purpose against him. It is enough he thinks to silence me, to say, *I never preached, to my remembrance, one Sermon of that strain.*[n] *I was never one of those flatterers*: I have urged that advice several years past. Just as if he had a *Saints Bell* in his pocket (as your old friend, *Martin* said to another,[o] *I hope you will not be offended at his words*) crying *ting, ting, ting.* And what doth it *ting? my modesty, my moderation, my peaceableness, my Charity;*[p] Nothing but *my, my, my.* As if he was some Universal Nature, of whom all the particular *N. C.* did pertake. He might at least have considered that there are several degrees of those who differ from us, and that they are so many that no man can in one breath mention them all. They were above threescore years ago most ingeniously painted, and likened to *Anacreons*[q] fond loves, *Some of which were perfect, some Pipient; some hatcht, some half hatcht; some peering out of the Egg, some riper in the Chick, whilst others had the strength to flye nimbly away.* All of them have this quality to despise us, and think we know little or nothing of the *Mystery of Godliness,*

n Page 284. 280. 282. and many other places.

o Martin Marprelat Protestation, when one of his Books was taken in the Press.

p Sober Answ. p. 143. 144. 225.

q A Sermon at St. Pauls Cross. 1 Nov. 1607. by S. Collins.

or want the *power* of it: but ſome in their opinions are further, others a leſſer way from us. Now there is nothing in my Book which the *N. C.* ſpeaks (whatſoever this man boldly talks) but ſome or other of them alledge againſt us, or reply to us; though every one doth not object or anſwer every thing therein mentioned. As for thoſe who are ſorry for our breaches, and diſlike the furious and factious Crew, who ſcorn and revile us, all that I had to ſay to them was, as you may remember, to deſire them to ſeparate themſelves from that Herd, by frequenting the publick worſhip of God, diſclaiming their unlawful practices, oppoſing their bold and proud Spirit, and reproving their inſolent and wicked ſpeeches. If they will not be perſwaded to this, but ſtill continue among them, countenance their cauſe, and joyn with them as if they were a more ſelect and holy people, and ſo find themſelves wounded by any thing I have writ; all that I can ſay to that is only this, which a very grave Author ſaid in the like Caſe. "It may be ſome of "you know, or have heard of that No- "ble *Moralizer's* Fable of *Amphialus*, "who when he was in all his Military "accou-

t *Mr.* Rob. Abbot. *Tryal of Church Forſakers*, 1639. *Epiſtle to the Reader.*

"accoutrements to give Combat (as he "thought) to *Argalus* Knight of the "Sun; this mans Wife dressed her self "in her Husbands Armour and fought "his Enemy. *Amphidalus* spared not "his blows, gave a cut in the Neck, "closes, overthrows, and gives a mor-"tal wound in the Body. But when he "opened the Armour and viewed the "Body, he found to his great sorrow, "it was *Parthenia*, to whom he meant "no hurt at all. Such is my case here, "*I dare not write against any of our Com-*"*munion*, the love of Brotherly peace "is glorious, even among men that o-"ther way differ in opinion. But if "they thrust themselves among the Ene-"my, nay, put on the Arms of those "with whom I contend for truth, I "cannot help it, if they meet with a "blow; though I glory not in it, "yea, am sorry there should be any "such Cause.

N. C. You have given too many blows to your betters. *For I doubt your Ministry hath hardly produced those good effects as yet (so richly and plentifully I mean) as theirs have done. I doubt you can hardly say of so many as they can say so, these are the children which God hath*

given me, &c cease to vilifie those, the God hath honoured above you, as to the conversion of Souls. Discover not an envious Spirit ———

C. You need not repeat any more, I have his words[s] in mind; and remember withal, that such men have been wont of old to vilify all preaching, besides their own, and to challenge to themselves, if not solely, yet above all others, *a converting Ministry*. So we were told long ago, and *I speak no more*, saith my Author, [t] *than I know by good proof*. Thither no doubt that speech of theirs tended, which was so famous in those dayes, that *all the flower was of their bolting, throughout the Land*.[u] Which conceit continued in those that succeeded, as Dr. *John Burges* observes. If, saith he, for shame they cannot deny Conformists to have excellent gifts, yet they limit the use of them only to the breeding of knowledge, or reprehension of some grosser faults; but that their Ministry, as well as others that conform not, may work Faith and Repentance to Salvation, they will not easily acknowledge, yea, some falsly deny.[x] This Man is one of those *Doubters*; being sowred very much

s *Sober Answer.* p. 54.

t *Sermon at Pauls Cross,* 1607. pag. 73.

u *Preface to their first Petition offered to King James.*

x *Preface to the Answer of* Bp Morton's *Book,* p. 1631.

much with that old leaven which heaved and swel'd them up so much. He is inclined indeed to hope that it is possible we may convert some; but alas! they are very few in compare with the Numbers that they convert. Our Ministry is not so powerful, and works not so much upon the heart ———

N. C. He speaks only of you.

C. You forget your self. Upon the mention of me (who had rather learn, as I told you, than teach) he tells [y] you of an Image now adored, which is nothing else but the preaching of *Conformists*, that must fall before *theirs* as *Dagon* did before the Ark. They have the *Ark of the Covenant*; they have the *presence of God* among them; they behold the *beauty of the Lord* in the Sanctuary; who therefore can stand before them? The word is given forth, and we must all down; down to the very ground. For *Fire* you know, *goes out of the mouth of the two Witnesses*, (i. e. your selves) so that, *when they testifie* (as another of your Interpreters expounds it [z]) *against any thing, any man, any Creature, any way, any Ordinances, any Judgment, saying, this is Heathenism, this is Gentilism, this is carnal, this is fleshly, this is &c.*

[y] *page* 14.

[z] *Sermon of the two Witnesses Death and Resurrection*, 1648. *p.* 203.

is the Creature, this is Man and not God or of God; presently it is destroyed, consumed, blasted, and brought to nothing. This he is so confident of, that he repeats it again and again; *Whosoever shall hurt or oppose the Witnesses [the Spirit, and Spiritual workings of Christ and his people] be he never so great, wise, powerful, devout and Religious, he shall not be able to stand, but fire proceeds from the Spirit, which torments, consumes, and destroys him. For when the two Witnesses declare that it is not of God, it is not Christ, it is not the holy one of God; but it is Man, it is flesh, it is the outward Court, that is excluded, not the inward Temple, therefore measure it not, leave it out, exclude it from having the dews and showers of Heaven fall upon it; presently Heaven is shut, and they have no rain, and they wither as a Plant which God hath not planted.* These are your powerful men that can shut Heaven when they list, with a breath of their mouths. It is but speaking a word, and we study and plod and beat our brains and toil, and labour to no purpose: that blast spoyls us all.

N. C. This man had too much Fire in his head, which made his mouth so hot.

C. Too

C. Too much Pride, you should have said in his heart, which makes so many of you despise the labours of other men as weak and unprofitable. Thus an impudent Libeller told the good *Bishop of Galloway*, "That others had wrought "*more faithfully and fruitfully*, than he "had done, and could teach him how to "behave himself, though he seemed to "himself (these men you must under-"stand can search the heart) a great "*Doctor in Israel*[a]. And thus also the *Covenanters* in late times, upbraided the Reverend Professors of *Aberdeen*, and they no mean persons[b] neither, *that their pains in preaching were not fruitful.* To which they Answered then, as I do now, "That though it should be "true, yet the Parable of the seed "sown in divers sort of ground, and the "Dolorous complaint which those most "painfull and thundering Preachers "*Elijah*, *Isaiah*, St. *Paul*, yea, and "Christ himself made of their hard "success in their Labours, might learn "you to be more benigne in your cen-"sures of us than you are. To which I add; that it must be left to God to judge who doth most good and makes the best men, for all are not good nor all bad, that

[a] *Answer to Tripartite Apology.* 1614. p. 180.

[b] *Dr.* John Forbes, Rob. Baronius &c. *Duplies.* p. 112.

that ſuch raſh and ignorant men as this are wont to call by thoſe names. We know very well, that many men who are converted to you are ſo far from being good that they become worſe than they were before: More haughty and conceited of themſelves; more unmannerly to their betters, diſobedient to their Maſters and Governours, unbridled in their language, unpeaceable and troubleſome to their neighbours. It is an eaſie matter to ſay I wrong you, but I know what I ſay, and others have ſaid it before me. It is an old obſervation of Mr. *R. Bernards* [c], "That as ſoon as ever "men enter into the way of ſeparation, "immediately they grow peremptory; "and though never ſo ſimple, yet pre- "ſently they ſee the truth without any "ſtudy: and can partly champer a- "gainſt us, and condemn us all for falſe "Chriſtians and falſe Churches. Nay, "they are ſo bewitched with that way, "that they are nothing like themſelves "in what was good and laudable in "them. Before humble and tractable, "then proud and wilfull; before they "could find the word work and them- "ſelves moved by our preaching, but "afterward they judg the Miniſter to "have

[c] *Separatiſts ſchiſm, p. 29. 30. 1608.*

"have loſt the power of his Miniſtry, "becauſe they themſelves are in affe-"ction altered: blaming the Teacher, "when the fault is in themſelves. They "can with underſtanding judge between "cauſe and cauſe, reaſon and reaſon, "but then they lick up all which comes "from themſelves as Oracles, be they "never ſo abſurd. And have we not all ſeen how light they all make of this great ſin of Separation? The *N. England* Miniſters themſelves complain, *That there is ſcarce any truth or error now a days can be received, but it is maintained in a way of Schiſm, directly contrary to the gathering and uniting Spirit of Jeſus Chriſt* [d]. And what ſhould be the reaſon think you that men are ſo ready to follow this evil Spirit that is in the world, but that they have no ſenſe of ſpiritual wickedneſſes, nay, look upon Diviſions, Separations, and all the evil conſequences of them, not only as innocent but holy things? While the Devil, as Mr. *Greenham* [e] well obſerves, "Was "known only by horns and claws, or by "the hollow voice, he was wonderfully "feared; but being now revealed to be "a more ſecret Adverſary, a ſpiritual "Tempter, a privy overthrower of "Souls,

[d] *Mr. Allen and Mr. Shepherd, Defence of the 9 poſitions. p. 27.*

[e] *Grave Counſels and Godly obſervations. p. 37.*

"Souls, no man almoſt regards him. "And therefore as ſome have feared "him too ſuperſtitiouſly, ſo now it is "come to a more dangerous extremity, "that he is not feared at all. He enters into mens hearts ſecurely, and they are not aware of it: He rules and domineers there, and they rejoyce at it, thinking they are full of the Spirit of God. O how happy would it be, if all would labour to throw this Devil out, which poſſeſſes too many: Pride, high conceit of their own knowledge, glorying in their gifts, crowing over others as carnal or moral men, together with all the reſt of his company which I have mentioned. This would be a better work, than to perſwade them they are already converted when they are become Proſelytes to a party, and too many of them, as far as we can ſee, by their fruits, like thoſe made by the Phariſees, who were no leſs laborious, and perhaps ſucceſsful than your ſelves.

N. C. You are miſtaken, we do not call this Converſion, to become *N. C.*

C. You may ſpeak for your ſelf, and ſuch as you know very well; for too many do. They glory in the Converſion of thoſe who have only changed their Vices,

Vices, not their Natures; and of prophane or neglectors of Religion, are become Schismatical, proud, censorious, and highly presuming of their knowledge which they have got in a moment; in one word, have exchanged the sins of the flesh for those of the Spirit. *Tertullians* [f] words are an exact description of them, if you do but invert the Proverb, *They go out of the Cole-pit, into the Lime-kill*: where, though they become white, yet they remain still dirty and defiled. And look how much these excell other men in zeal, and earnestness, in height of fancy and warmth of affection, in fluency of speech and notable strains of Devotion; in so much the worse condition they are. As men in a frenzy saith *Irenaus* [g] (out of *Hippocrates*) the more they laugh and appear to be vigorous and strong, doing all things like men in health, nay, somethings above what any sound men can do, so much the more dangerous is their disease: in like manner, the higher these people are in their own thoughts, the greater store they have of Religious heat, the more vehemently they bend their thoughts and strain their unpurged Souls (drawing the Arrow, as he

[f] Pervenimus de calcaria in Carbonarium. L. de carne. Christi. Cap 6.

[g] L. 1. Cap. 13. pag. 54.

he ſpeaks, beyond the Bow) the leſs wiſe they are, or rather the more mad and furious, and the more unlikely ever to return to any ſobriety of mind. I would not for all the World be guilty of that Envy, which this ill-natur'd Adverſary would make you believe I am infected withall. I rejoyce, I thank God, not only that men are made truly good, whoſoever be the inſtrument of it; but that they are made wiſer and better than my ſelf. Yet I am taught, for all that, by your own Books to leſſen the number of ſuch Converts as this man braggs of. For they have informed us, for many years, of an evil generation that have ſeparated from us, in whom, "as one of them tells us," h you ſhall ſee "*Chriſt* and *Belial*, *God* and *Mammon*, "in one and the ſame perſon. Chriſt "in ſhow, and the other in reality. They "let themſelves looſe to lying and diſ- "ſimulation, ſlandering and backbiting, "and all kind of circumvention. God, "Religion, Reaſon, Virtue, are but "meer termes and notions with them, "ſerving them to no other purpoſe, but "to deceive the more effectually. And that particular of *lying* is confirmed by Mr. *H. Peters* himſelf, who to cry quit

h *Fountain of Slander opened*, p. 25. 1649.

quit with those among you that exclaimed against the Army, as guilty of many Crimes, said, there are some other diseases as much considerable among others, which may be of greater influence, and the last he mentions is, *a spirit of lying and false Witness bearing, even to the undervaluing of our enjoyments.*[i] Much more I could relate to this purpose, from some of your own mouths, which if it should have been writ by any of us, I know what you would have said of us.

[i] A word to the Army, and two words to the Kingdom. 1647. pag. 9.

N. C. Truly you have said too much to gratifie the common Enemy; *and so far* (saith *Philag.*[k]) *as a man may gather from your Book, you would sooner promote a* Cassandrian *design*, viz. *of Union betwixt Protestants and Papists, than that betwixt* C. *and* N. C. *For you instigate Rulers to much severity against* N. C. *but never against Papists.*

[k] Preface, pag. 10.

C. As far as a man may gather from his Answer to my Book; he would sooner turn a *Turk* than a Son of the Church of *England*, for he hath expressed a great deal of wrath and spite against some of us, but none at all against any of the *Turks*. What an untoward Adversary have I to deal withal, who, if we will not

not be impertinent, leave our buſineſs and go out of our way to diſpute with a man, concludes that we have nothing to ſay to him? He loves ſo to ramble himſelf, that he takes it much to heart, if we will not bear him company. As *W. B.* pottage, you know, led his prophane fancy to the ſtory of the Girl that cryed *Butter, Butter too*, when her Mother taught her the Lords prayer and came to thoſe words, *Give us our daily bread.*

I hope you do not miſlike the word Bread *in the Lords prayer, and as thinking that expreſſion too dry, cry out as a Child did, &c. p. 265.*

N. C. Why ſhould it be called prophane? It is but a merry ſtory.

C. In the *Child* it was not prophane, who knew not what it ſaid; but in *him* it is impious to ſuppoſe it poſſible that I ſhould miſlike thoſe holy words of our *Lords*, and think them defective and dry unleſs I might pray with this Addition, *Give us our daily Bread and Butter too.* I did not think there had been a Divine among you, who was ſo much a Child, or elſe ſo little a Chriſtian, as to write ſuch ſtuff as this. *Martin*, indeed was ſo bold, as to deſire the Lord he would put it into the Aſſemblys heart to divide the *Directory*, not only into *Chapters, but into Verſes, into Verſes too*; that ſo we might have a *new Directory-Goſpel:*

Gospel: But this you know was called an *horrid Blasphemy* ———

N.C. Pray do not you tell stories too?

C. Mine is no old wives tale like his, but to be seen in Print, in a Book [m] where you may find more such scoffing Prayers, from the men of the *New light*, whom *Philag:* is resolved to defend.

[m] A fresh Discovery of some new wandring blasing Starrs &c. 1646. Sect. 5.

N.C. I pray God deliver us from their darkness.

C. Shut your windows then against them. And pray withal that God would send *Philag.* more wit or more Modesty, that he may not trouble the world with such wretched Prefaces and Books any more. As for the advantage which you fancy the *Papists* may make of what I have said, it is not to be considered in compare with that which they make of your Schism, and your loud clamours for more liberty then the Laws allow. *We did foresee*, said Mr. *Rutherford* [n] *the extirpation of Popery &c. now we preach, profess and print that liberty is to be given for the Consciences of men, and how can this be denyed to Papists.* This design of Liberty, which you have in your heads, is that white *Devil*, that *noon day Devil* (if you will believe Mr. *Edwards* [o]) which coming under the *merit of much suffering*, and

[n] Sermon 25. June 1645. at the Abbey p. 6.

[o] Antapolog: p: 96.

well deserving clad in the white Garments of innocence and holiness, is like to do the more hurt. And it was the opinion I find of an old D^r. in *Cambridg* long before you or I was born, that if ever Popery come into this land again to have any power, it would be by the means of such *Precisians* as you.

N. C. Why do you call any body by that name?

C. Let D^r. *Feately* tell you, an Author whom *Philag.* quotes very often, *Our refined reformers*, saith he, [p] (as they would be thought) according to their name of *Precisians* pare the nailes of pretended *Romish* rites in our Church so near, that they make her fingers bleed. For fear of monuments of *Idolatry*, all ornaments of the Church must be taken away. For fear of praying for the dead, they will allow no prayer to be said for the living at the burial of the dead. For fear of bread Worship, they will not kneel at the Communion of Christs body and blood. But how faithfully you have contributed, more than any body else, to bring that which you fear upon us, by disturbing the Government of Church and state, and still continuing a lamentable separation from us, there is none now among us, of any understanding

[p] A Consecration Sermon March. 23 1622.

understanding, but easily discern: For he is blind indeed, that cannot see through the holes of a Sieve. It is possible you may remember also, who that Gentleman was that told the City of *London* when he was upon the Scaffold, "that it was part of his prayer to Al-"mighty God, that the tumultuous "people of this Nation might not be like "those *Pharisees* and their followers who "pretending a fear of the *Romans* co-"ming and taking away their place and "Nation (when there was no cause for it, "but they only made use of that sug-"gestion to further their mischeivous "design of murdering the innocent) had "at last the Romans brought upon them "indeed and were utterly ruined by them. *Truly the factions and tumul-tuous people of this Nation*, saith my Au-thor, [q] *have in all other things the most resembled the Pharisees that ever any people did: God in his mercy grant that they do not also resemble them in this.*

[q] *England's Complaint*, An. 1648.

N. C. There is no fear of that, I warrant you.

C. A great deal the more, because you are not sensible of the danger. For as if it were a small matter to make such a wide breach in our Church, you seek,

to make it wider, by advancing your ſelves above all other men, diſparaging us and our Miniſters, and loading them with reproaches, as if they were not worthy to be named together with you. Which forces us to ſay that of you, which otherways ſhould never have come out of our mouths: though alas! it could not have been hid, you proclaim it ſo loudly your ſelves. This very *Advocate* of yours hath given ſuch a Character of you in his Book, as may ſatisfy all wiſe and ſober men, what you are; though we ſhould hold our peace. For he hath one faculty, you muſt know, wherein he ſurpaſſes moſt other writers, and that is, after he hath made a long diſcourſe to prove a thing, at laſt to overthrow it all. Or to ſpeake in his own phraſe, he is ſuch a *Cow* as having given a great deal of Milk, throws it all down with her foot. For after all the evil he had ſaid of me, in concluſion, as I ſhowed you, he acknowledges ſo much goodneſs in me as is inconſiſtent with his accuſations. And in like manner after all the praiſes he had beſtowed on the *N. C.* for their piety, ſincerity, modeſty, patience and ſuch like things, in the end he grants the worſt things that I charged

them

them with all, and makes them as bad as bad can be. Though you may be ſure it was not his deſign, only truth would out when he did not obſerve it.

N. C. You ſhould not ſtudy revenge, by taking notice *of the motes that are in the eye of his diſcourſe*, becauſe he did ſo by yours [r].

[r] *Sober Anſw. p.* 11.

C. If I ſought for *motes* I could find a great one in that very phraſe. Theſe are *logs* which I am going to ſpeak of, that a man may ſee with half an eye. Firſt he confeſſes that they are *ſelf conceited, impatient of contradiction, wedded to their own opinion*; ſuch as will *rule even their Miniſters*, if not deſpiſe and abandon them, unleſs they pleaſe their humor: Elſe why ſhould they ſo eaſily run away from them, *nay ſpew them out of their mouth*, [s] if they perſwade them earneſtly to that which they think in their conſcience is their Duty. They are ſo curriſh alſo and hard hearted, that they will give ſuch a Miniſter a *Bill of Divorce, and he may ſtarve if he will, for any thing that they will do for him* [t]. But the reaſon is, that they are in a rage, in *a violent fermentation* and boiling againſt our Church; and therefore muſt not be medled withall but let alone, for fear, as he tells you,

[s] *They are his own words. p.* 228. *and ſee p.* 223.

[t] *His own words p.* 229.

of making them *ſtark mad*, *which it is thought would be the effect of an attempt to reduce them to that which I call ſobriety*".

u pag. 227. So uncapable they are of good inſtruction, that they ſpeak evil of our Biſhops and others with open mouth, being the Authors or abetters of falſe and ſcandalous ſtories concerning them, and yet cannot be perſwaded that they have done it ſufficiently, or that they can open their mouths too wide in this caſe.

N. C. A horrid ſlander.

C. Say you ſo? I will read his very words then to you that you may be convinced though others will not. *Neither*

x pag. 228. *muſt they*[x] (i. e. your Miniſters) *preſume to keep a Day of Humiliation for the ſin you there mention* p. 235. viz. *ſpeaking evil of Biſhops &c. though either to raiſe or take up a falſe report againſt any man, eſpecially if in Authority, is a great ſin; yet to keep a day of Humiliation among the people, upon ſuch an account as that (who will not be convinced that they can open their mouths too wide in that caſe) were immediately to divorce themſelves from them, or to cauſe the people to give them a Bill of Divorcement, and to be married to ſome worſe Husband* ——

N. C.

N.C. I am aſtoniſht at his negligent writing: I ſhall not be angry hereafter if you call him a ſhatter'd-brain Scribler.——

C. Who not only confeſſes that you cannot be convinced that you can bawl too loudly, though falſely and ſcandalouſly againſt our Governours; but that the hearts of your people are *alienated* from us, and have an *antipathy* againſt us, as he tells you in the next page. And that ſome of them hate our Worſhip worſe than a Toad, as he aſſures us upon his own knowledg[y]: and are ſo ungrateful withal to our Sovereign, that they will not ſo much as wiſh for the peace and proſperity of their Native Country, unleſs they can enjoy ſuch quiet as they deſire.

[y] *pag.* 224. *Canepejus. & angue*

N.C. There is no ſuch thing ſure in his Book.

C. No! read then what he ſaith in another place. *p.* 221, 222. Where he tells us we muſt not expect that you ſhould be perſwaded to ſeek our peace by ſuch eaſy means as I directed you to, for men cannot eaſily ſo much deny themſelves *as to promote the intereſt of thoſe by whom they have been ruined and are ruining all the day long. If you urge that text* ſaith he, *ſeek the peace of that City whe-*

ther I have caused you to be carried captive and pray to the Lord for it: some are ready to reply (how many who knows?) Yea, and so we will seek your peace and prosperity, when you make good what is there added, for in the peace thereof ye shall have peace. They will condition, you see, with his Majesty, or else he must not have the benefit of their prayers for the tranquillity and happiness of his Realmes.

N.C. Would *He* had held his peace, and never undertaken our cause.

C. There is a plain reason, he tells you, for this surliness. *They are grown high and proud; they swell with grief, anger and vexation,* [z] because they cannot have their will, or as he calls it, *are trod and trampled upon.* And though they are, it seemes, so low, yet their spirits are so high, and so far from humble and silent patience, that *they have clamoured both upon King and Parliament up and down the Nation, for the undoing of many families,* [a] which tells you what excellent Christians they are; for that word *clamour* (as one [b] told Mr. *Sal-marsh*) sounds in a bad sense in the Holy Scriptures, as *arguing an ill tempered spirit, with amixture of Pride and impatience*

z pag. 281.

a So he tells us. p. 236.

b Mr. Fullers Vindic. of his Sermon. 1643.

patiences for which he cites 9. *Prov.* 13. 4. *Ephes.* 31. But some of them are gone higher, and have a *rebellious principle* in them, as he confesses, if what I said be true, [c] as I am sure it is. And yet for all that there are no such people as they, the power of Godliness is their peculiar portion: thus far this man himself is possessed with those proud fancies, that he thinks, *from what I have said against them, it will be inforc'd that all that which is called Religion is meer Hypocrisie and imposture,* [d] *Lastly,* as for lying and speaking falsly, you shall not easily meet with a greater example of it than in himself. And if one of your guides be so addicted to this vice, that he blushes not to put them in Print, when he may be so soon confuted, what a number of lyes, in all probability, are there whispered in corners by your common people.

[c] *Sober Answer, p.* 105.

[d] *Preface, p.* 22. 23.

N. C. You should say they are mistakes, and no more.

C. I would willingly have called them all by no worse name than falshoods, but upon serious consideration of all things, I cannot but conclude that, too often, there was something of his will in it, and that he had a mind to calumniate,

niate. And for our more orderly proceeding, this being you know, part of my Charge against him, I will first set before you some of the lyes and falshoods in his preface, and then some of those that are in his Book. For the former, there is no truth in those words you meet withal, *p.* 3. *that I call some men all to naught*; nor did I say so much as this, which he confidently affirms, *that* W. B. *is the greatest Impostor that ever I knew in the Christian Religion.*[e] These are forgeries of his own, like that which follows *p.* 8. *You bring in the* N. C. *saying, the King is a Tyrant.* But what will not he be bold to invent, who dare tell you (*p.* 10.) *that I knockt so hard* (not only upon the *Act of Indemnity*, which I have shew'd you is notoriously false) *but upon all overtures for peace and accommodation*, that he was not able to lye still; when part of my business was to shew the way to it, and when it was fit for you to expect the favour you desire? If we say not what pleases him, it seems we had better hold our peace. If he like not our propositions he will make no bones to say we offer nothing; nay, are against all peace and accomodation with them. They must have their own way; and be

[e] *My words are. He is one of the principal Impostors that perverted the truth and adulterated, &c. contin. p.* 108.

set

set at liberty (as he tells us) before *they will try to make us and you friends*; and then it is but upon condition neither; *if we will refer it to them, and be bound to stand to their award.*[g] Such another ugly lye is that which immediately comes after this, that *I reflect obliquely upon most eminent persons, and insinuate that they never deserve to be loved or trusted more, notwithstanding his Majesties confidence in them.* This he found in the same place where he met with all those *Stratagems* and *Maximes* he tells you of in the following pages; as that *I would put down Religious conference, and bring men out of conceit with experiences*, and have *spiritual preaching laught out of Countenance*;[h] and that *I have used my wit to abuse earnestness in Prayer, preaching of the love of Jesus Christ, and using of Scripture language*[i] with a number of other such like things, which are such grosse lyes that they cannot be forced from my words by doing violence to them and putting them upon the Rack. For I told you in plain termes what *experiences* the Apostle commands; and when Religious conference is profitable to our selves and others, and what it is to preach spiritually, &c. which I do not mean

g *They are his own words*, p. 220, 221.

h P. 16, 17. of the Preface.

i Page 31. *Ib.*

mean to repeat over again for his conviction. In ſtead of that, I will recommend to his conſideration one *Stratagem*, which he doth not think of; though he is very expert in it, and though it be a *Stratagem of Satan*, who as *Aconcius* might have inform'd him, in a Book bearing that Title; [k] *prompts men to cavil at one anothers words in their diſputes; whereby oppoſition is made not ſo much againſt what is affirmed, as againſt what the oppoſer hath by a falſe Interpretation feigned to himſelf*, which kind of practice, tends to nothing, ſaith he, but to provoke the Adverſary, and to make a mans ſelf ridiculous; *by opening a Window to himſelf whereout to caſt a thouſand follies, not a jot to the matter in hand. Yet ſome men*, as he adds, *are exceedingly conceited of themſelves, if miſinterpreting their Adverſaries words, they can infer ſome great abſurdity there from. Howbeit, this cuſtom ought to be left to vain Sophiſters:* who, as another excellent writer obſerves; [l] can make uſe of true propoſitions to infer an erroneous concluſion, and like *petti-foggers*, ſtill cite the Law, to Authoriſe their injuſtice. Such a Caviller is this *Philagathus*, between *whoſe Maximes, Aphoriſms,*

k *Satans Stratagemes. Book 2. p. 50. ſtranſlated, 1648.*

l *Mount. Balzac.*

risms, &c. and my propositions, there is as wide a difference, as we find oft-times between the *Text* and the *Commentaries*, the meaning of the *Author*, and the Criticismes of *Grammarians*. So he will confess himself, if he will but take the counsel of *Acontius*, and forsaking the Devil, with all his Works, *report what I say, without addition, diminution, or alteration.* I can warrant only my own words which are sound and innocent, as the other writer speaks in the like case, not those of my Adversary which are full of malice and rancor. For what I have written I am responsible, and am ready to maintain it: but all the Visions and fancies that come into other mens heads, are not in my power, nor am I accountable for them. If *Philag.* will say, *that I affirm one of W. B. Sermons is not so good as a Play* [m] *&c.* what remedy is there? who can defend themselves from being abused by such squint-ey'd Readers? I cannot make my words plainer than they are, which were only these, *that the Sermon about the Cupboard of Plate, and Gods departing from us, &c. hath more of fiction in it, than many of the Playes.* [n] What ever other words I should go about to place

m Preface, p. 20.

n Friendly Debate. p 196.

place in the room of them, he may as well deprave as he hath done these; and many other throughout his whole Book; making them depose such things as were never in my thoughts. But now we have to do with the Preface, in which there are so many falsities of this Nature, that if I could find the like in my Book, *I should think* (as Dr. *Corn. Burges* saith in another case°) *that it deserved the reward of the Hangman; and I would either burn it my self, or hire him to do it for me.* It would tire you to hear them all, and therefore I will only add that notorious one which you find in the first of those *Stratagems of Satan*, which he hath invented, to cast that blame on us, which justly lyes upon themselves. It is this, that we have brought all the *practical Divines*, such as *Scudder*, *Culverwell*, *Rogers*, &c. *quite out of Request, that now adays there is no enquiring after those kind of Books.* [p]

° *Antidote against Anti-Sobrius*, p. 31. 1660.

p *Preface.* p. 12.

N. C. He only tells you that a *grave Book-seller* told him not long since that the *Rational Divines* (as some would have them called) had brought all our practical *Divines*, &c. ——

C. Take heed you do not falsify too: He

He hath made this lye his own, in these words which follow, [q] *Sure I am, the writings which you have taught the World to* [q] *Ib.* page 13. *set at naught, have been as great Seminaries and nurseries of Religion, as most in the World.*

N. C. Is it not too true?

C. There cannot well be a more impudent falshood. For it was the canting of some among your selves which first struck those Books out of your peoples hands, and destroyed those great *Nurseries* which he speaks of. They made them believe there was a greater *Gospel-Light* now broken forth, than had been since the Apostles times; that they brought them *more glorious Discoveries* of the love of God, and held forth *free grace* more clearly and fully; and that there was both a freer streaming of Christ's Blood to poor sinners laid open, and a more plentiful powring out of the Spirit in these latter dayes, than our Fore-Fathers had seen: In short, that there was more of *Law* and of *Mount Sinai*, in those old Preachers, and now more of *Gospel*, and *Mount Sion* in themselves. This was one of those things which turned their eyes from Authors now named, to look for some greater thing

thing which these new Teachers had to reveal to them.

N. C. I must confess I have heard some of our own Divines complain of this. But I doubt you have helpt to make the people *reject those Authors as weak and frivolous, and to listen to what new Rational Doctrine your selves are about to bring*: as he tells you, *p.* 13.

C. He talks idly: and spitefully opposes his own imaginations to the plain and manifest truth. They were laid aside and other Books come in their stead, before those whom he strikes at, begun either to preach or write. And some of those very Ministers of yours who complained of the *New lights and Discoveries* have contributed to it not a little, by affecting of *new words* and *fine phrases*, and devising *Sauces* for that food which those old Divines delivered in a plainer and more simple manner. These many people began even then to long for, when Mr. *Rogers* his Book was writ; as we may learn from one that prefaces to it. Mr. *Fr. Merbury* there tells us that some professors in those dayes liked none but such *conceited Cooks* as this *Philagathus*, who commends so heartily, *T. VV. Sauces*, and tells us *an Anchove or two*

gives

give the gravy a fine relish; and rather then fail can be content with *Carriers Sauce*, *an Onion*, *to get a man a better stomack to his meat.*[t] But he himself did not like them; as he tells us in these words; *the rest of the professors*, *which are like wanton children and begin to play with their meat and brook nothing but conceited writing and speaking*, *are to be bewailed.* And therefore he desires the *good Readers* in the conclusion of that Epistle, *to receive Mr. Roger's provision made for them of wholesome meat*, *not caring for conceited Cookery*, *but remembring that hunger is the best sauce for heavenly food.* This is a plain demonstration to me, that this busy Informer and Reproover hath not been conversant himself in those Writers which he so much commends, but is one of those who hath laid them aside, though he be no Rational Divine, I dare say for him. At least he is never the better for them, being one of those that writes not elegantly but *conceitedly* (if ever any man did) and that labours hard in this phantastick trade of *Cookery*, which those grave Writers did so solemnly condemn. Witness the *bread and butter* I told you of before, *the hot broth of reproof* which

[t] *All these are his words. p.* 50.

he talks of *p.* 123. The *Beef and Bacon*, *the Rabbets and Chickens* which he fetches in, to make a *savory Mess* of W. Bs. bowl of *Pottage*: [t] and the conceited jeſt which he makes a ſhift to ſtrain at laſt out of a *Galimaufry* of Latine and Engliſh compounded together: for which he would be ſoundly firkt if he were I know where, and at every laſh be told in his own language that he had both *jus intra*, and *jus ad rem* too, far more then any boy in the School.

[t] pag. 264. and 269.

N. C. Did not you bring in your Cheeſe too in the Epiſtle to your Reader?

C. And I take it neither for an *unſtretched Allegory* [u] (as he would have it) nor an unhandſome reſemblance. Others I am ſure, who are no bad judges think it as far from *conceited*, as they think him from being *witty*.

[u] *Like his diſcourſe of this matter; which takes up* 3. *pages l. p.* 264. *&c.*

N. C. You muſt conſider the matters about which he writes are not very grave, and ſo it may be pardonable if he be a little phantaſtical.

C. No? I thought all this while he had been defending the uſe of theſe *Sauces* in *T. W's.* Book of *Repentance* and ſuch like; that have taken the place of thoſe better writers. Which are the leſs

accep-

acceptable to many of you for another reason that he thinks not of, being, I have cause to think, but little acquainted with them.

N. C. What should that be?

C. They resolutely maintain the lawfulness and usefulness of a Form of prayer, which now is so much despised, if not abhorred: and withal approve of the publique service of our Church, and commend some other things which are now neglected.

N. C. Can you prove what you say?

C. I tell you nothing but what my eyes have read. M^r. *Rich. Rogers*, for instance, whom (*p.* 13.) he sets in the first place, in his *seven Treatises* [x] dedicated to King *James* in the beginning of his raign, tells you, * *that the Publique Prayers solemnly offered to God in the congregation, and praysing God with Psalmes*, "is one of the publique helps to Godliness to be used by every Christian. In "the which, saith he, if that mind be "in us with the which we have been "taught to come to all holy exercises, "and so be prepared for them, who "doubts but that we may receive much "help by them? Yea, *and the better a man is the more he shall profit by them.*

x *Commended by Mr.* Culverwel, *one of the Authors* Phillag. *praises.*

* *Treat.* 3. *chap.* 4.

" And when a man doth not profit, it
" is partly of Ignorance partly from a
" prejudicate opinion and rash zeal,
" which makes men give themselves to
" slight and negligent hearing of and at-
" tending to them. And then having
" answered the objection of those who
" said the Ministers in some places were
" ignorant and unreformed (*Sots and idle*
" *drones* in *philag* language. p. 284.) and
" resolved that notwithstanding we
" ought to joyn with them in prayers:
He proceeds to satisfy those that said a
Minister should use no set form of
Prayer, but as he is moved by Gods
spirit. To such he saith, *It is a fond*
error so to think ———

N. C. I know many would not like
those words.

C. I told you so: but hear his reason.
" For as there be necessary things to be
" prayed for of all men and alway, and
" those are the most things which we
" are to pray for; So there may be pre-
" script forms of prayer made concern-
" ing all such things. Which being so,
" what letteth that in the *Reading of such*
" *prayers*, either of confession of sin,
" request or thanksgiving, what letteth
" (I say) that the hearers heart may not
" profit-

"profitably go with the ſame, both to "humble to quicken and to comfort? "For is the reading it ſelf unpure, when "the Miniſter in his own behalf and the "peoples uttereth them to God? I ſpeak "not, you ſee, of the *matter* of prayer, "but of *reading* it: for if the matter be "naught, the pronouncing of it makes "it not good any more then *reading* "doth; if it be good and pure being "uttered and pronounced, the reading "cannot hurt it, or make it evil. And fur- "ther to ſatisfy them, they may know "that in all Churches and the *beſt Re-* "*formed* there is a preſcript form of "prayer uſed, *and therefore they who are* "*of a mind that it ought not to be, muſt* "*ſeparate themſelves from all Churches.* "And then he concludes with a perſwa- "ſion to all good Chriſtians, to lay "aſide contention and endleſs and (many "of them alſo) needleſs Queſtions about "this matter: And ſeeing it muſt of all "who are *well adviſed* be granted, that "the publique prayers are helps to ſtir "up Gods graces in us, and to convey "to us the many good bleſſings of God "which we want: to look therefore to "themſelves every way ſo carefully that "they may be fit to be helped and bene-

"fitted by them; and with the ſame "well ordered hearts and minds to at- "tend unto and apply to themſelves the "prayers, which either before and after "Sermon are uttered, or the other "which through the whole action of "Gods worſhip are read in their hear- "ing: *and not to be led by opinion that "they can take no profit by them.*

N. C. I ſee very well what kind of writer he is.

C. And you ſee he is not for the both of the men of theſe days: in which *Philag.* confeſſes, your Miniſters dare not perſwade the people in this manner; much leſs tell them that *all who are well adviſed* are ſenſible of the benefit that is to be received by the publike prayers read out of a Book. This one paſſage is enough I doubt not, to make ſuch Books as theſe to be rejected, as well as their Admonitions.

N. C. I believe theſe very good men, and meant exceeding well——

C. But were weak and in a lower diſpenſation.

N. C. I dare not ſay ſo, but I think they would not pleaſe now.

C. No I warrant you: eſpecially when they met with a form of prayer which

which this Author himſelf hath drawn up at the end of the *fourth Treatiſe* : [y] In which among other things he teaches the people to acknowledge the great goodneſs of God in giving them to *live under a moſt Chriſtian and Religious Prince and King, defending and maintaining the Goſpel againſt all Antichriſtian Malice and tyranny and other adverſary powers, and the ſame truly and ſincerely preached &c.* Theſe are words which do not ſound well in many of your ears: they would be loath to joyn in this acknowledgment. For we are told by one that God *hath ecclipſed the light of the Sanctuary* : [z] By another that *our Aarons in too often make golden Calves* : [a] And by *Philagathus* that the *Goſpel is gone from many congregations in England and elſe where.* [b] And that *the Goſhens that were* (when the N. C. were in them) *are grown as dark as the land of Egypt* [c] and were it not for ſome reaſons he tells you, he would not have ſpoken of it, *but let it alone, till the cry thereof ſo came up to Heaven*, as to cauſe the God of Heaven to ſay as in *Gen.* 18. 11. concerning Sodom, *I will go down and ſee if they have done altogether according to the cry of it which is come up unto me &c.* [d]

y *Chap.* 20. *p.* 537. *&c. Edit.* 5. 1630.

z *T. W. Godlymans picture p.* 114

a *Rebuild. of London. p.* 359.

b *Sober Anſw. p.* 284.

c *pag.* 285.

d *p.* 286.

By which it should seem ——— ———

N. C. No glosses, good Sir., nor Inferences.

C. There needs none. We may plainly observe what judgments they expect to come upon us because of their removeal. We are in *Egypt* already (though the word of God be read every where) and must be made like *Sodom* and *Gomorrah*. I wish heartily that in stead of such acknowledgments as good M. *Rogers* taught the people to make, though many in those times were suspended and deprived; they do not now clap *petards*, on heavens gates, that they may fly open and send down Fire and brimstone upon us.

N. C. Are you mad? what wild fire hath got into your head? *Phil.* called you a *Crack*; now he will call you a *Cracker*.

C. You are not well read, I perceive. "*T. W.* tells you that Prayer hath a "power to destroy the Insolent Enemies "of the Church. For the *two Witnesses* have a flame at their lips: *Fire proceeds out of their mouth, which devours their Enemies*, Rev. 11. 5. and "this Fire is certainly to be interpreted "of their *Prayers*." [e] Now that you may better

[e] *Godly mans picture, by Mr. Tho. Watson. p.* 129.

"better understand their power, he "tells you that *Prayer is a petard which* "*will make Heavens Gate to flye open.*" f

f Ib. p. 130.

N. C. I cry you mercy, I did not expect to have found such expressions any where.

C. Not in Mr. *Rogers*, I warrant you, nor any of the *Seminaries* before named, who will never trouble you with such conceited language as this, nor tell you; that *Prayer is a seed sown in Gods ears.* g

g Ib. p. 128.

N. C. Good now dismiss both *him* and Mr. *Rogers*, I have had enough of them.

C. Let me tell you first that this book of his was abridged by Mr. *Egerton* * (who commended it in his Preface to Mr. *Hen. Scudders* daily Walk:) and called the *practice of Christianity*. A Book well know and much read when I was a Child; and hath an Epistle of *Dr. Gouge* before it, and at the conclusion certain Advertisements concerning *Prayer*.* In which he declares that it is lawful and in some Cases expedient to use a set Form of Prayer. And there being in respect of place and company three sorts of Prayer, *Publique* in the Church, *private* in the Family, and *secret* by a mans self: he concludes that the

* *Anno.* 1618. *and put in Quest. and Answ.*

* *At the end of the seventh Book, chap.* 11. *pag.* 691. *Edit.* 5. 1635.

the greatest liberty may be taken in *Solitary* Prayer, by a mans self; because we are sure, provided we be humble and upright, that God will not upbraid any man, for his Method, Order, Words or utterance. In *private* Prayer he thinks we may not take so great a Liberty as when alone: and justly fears that some well affected people have been somewhat faulty and offensive in this; the weaker sort being not so capable of that kind of Prayer which is called conceived or extemporall, varying every time in words, phrase, manner and order, though the matter and substance be the same. But as for the *publique* Congregation, special care, he tells you, must be had that nothing be done in praying, preaching or administring the Sacraments, but what is decent and orderly, because there many eyes do see us, and many ears hear us; and upon this account it is expedient for the most part to keep a constant Form both of matter and words, &c.

This was the Doctrine of the Divines of those dayes, though it be not relished now by those, who reverence their *Name* more than their *Books*. Dr. *Preston* himself (another *Name* which this

this man vapours withal) declared his opinion about the lawfulneſs of ſet forms in the firſt Sermon [h] he preached before King *James* at *Royſton*, upon 1 *John* 16. where he hath theſe remarkable words, which will be thought too ſcornful by many of you now. *That a ſet Form of prayer is lawful much need not be ſaid: the very newneſs of the contrary opinion is enough to ſhow the Vanity and falſhood of it*, The truth of it is, it was ſo new, that there were few of thoſe old Divines but they oppoſed it in their conſtant practice. This Dr. now named, Dr. *Sibbs*, Mr. *Hilderſham*, Mr. *Dod*, Mr. *Bradſhaw*, &c. alway uſing one Set Form of Prayer before their Sermons, (and ſome of them in their Families.) For which the laſt mentioned gave this reaſon, as Mr. *Gataker* tels us in his Life; [i] *becauſe heſitation in prayer is more offenſive than in other diſcourſe, unto profane ones eſpecially; whereof in mixed multitudes and meetings ſome lightly, too many uſually, are.* And he affirmed this alſo to have been Mr. *Th. Cartwrights* practice with whom he ſometimes converſed. And Mr. *Clark* I remember, confeſſes that Mr. *Sam. Crook*, who dyed no longer ago than 1649. was *the firſt man who brought conceived*

[h] *Preached before he was Chaplain, as Mr.* Ball *tells us in his Life, publiſhed by Mr.* Clark *p.* 112.

[i] *Life of Mr.* Wil. Bradſhaw, *publiſhed by Mr.* Clark, *p.* 67. *in* Fol

conceived prayer into use in those parts where he lived; in Somerset-shire.[k] If you would see more of this you may read Dr. *Preston's* Book, called the *Saints daily Exercise*,[l] set forth by Dr. *Sibbs*, and Mr. *Davenport*; where you will find this Question largely handled, *whether we may use set Forms of Prayer?* and resolved affirmatively. For which he gives many reasons.

k Collect of Lives of ten Divines, p. 38 in Quarto Edit. 6. 1631. p. 80.

N. C. I'le seek them when I am at leisure.

C. Only remember this for the present, that he saith *he knows no objection of weight against it.* How do you like this Doctrine now?

N. C. Is not the Spirit straitned in stinted Prayer? And doth not a man find his Spirit bounded and limited when he is tyed to a Form?

C. That's the main objection, he tells you; to which he gives three substantial Answers. The *first* is, that those very men who are against this and use this reason, do the same thing daily in the Congregation; for when another prays, that is a Set Form to him that hears it; who hath no liberty to run out though his Spirit should be more large; but is bound to keep his mind upon it. And therefore

if

if that were a ſufficient reaſon that a man might not uſe a ſet Form, becauſe the Spirit is ſtraitned, it would not be lawfull to hear another pray (though it were a conceived Prayer) becauſe in that caſe his Spirit is limited. *Secondly*, he tells you, though the Spirit be limited at that time, yet he hath a liberty at other times to pray as freely as he will. It is no generalty, though he be then bound up. And *Thirdly*, he adds that there is no ty and reſtraint upon the Spirit, becauſe there is a ty to words. *For the largneſs of the heart ſtands not ſo much in the multitude and variety of Expreſſions, as in the extent of the affections*; which have no ty upon them, when we are tyed iu words.

N. C. Too many words will not do well in any other thing. Let us therefore make an end of this.

C. I ſhall only tell you that if you turn a leaf or two further [m] you will find another caſe reſolved about the geſture of Prayer; which he would have to be very reverend, eſpecially in publique. And that Mr. *Hilderſham* exhorts to kneeling as the fitteſt geſture: And complains of thoſe that neglected it; as alſo of ſuch as would not ſit bare at the reading

[m] *Saints daily Exerciſe p.* 84.

reading of the holy Scriptures: wishing withall that when we come in and go out of the Church we would give some signification of such reverence as now is rather derided than approved. By all which you may see without travelling through the rest of the Authors which he mentions, that they will not down with your squeamish stomacks; and have been thrust out of doors by a number of frivolous writers among you, who can better humour the childish fancies, and the corrupt appetites of the professors of this Age. This very man is one of them, who jeers those old Puritans (as they were called) as well as us, when he compares a man that uses a Form of Prayer to an *Horse in a Mill* * *which goes round and round, and cannot easily go out of his way, if he do but jog on, though he be hood-winkt and blindfolded.*

* Page 97. of his Book.

N. C. But Religion as he sayes, *is like to suffer greatly by* the not reading of those good writers.

C. Thats spoken only upon supposition, that our Ministers have made them to be rejected; but if they have been the cause of it themselves, he can tell you another story. Doubt not of it, he can find you Authors enough

enough as good as they if not better, and as many as you please; *twenty*, or *forty*, or more. Say how many you would have, for it's all one to him whether it be *twenty* or *forty* [n] (one is as soon said as the other) and they shall be such Treatises, that there are not better extant in the World of those Subjects.

N. C. Do you think he will write against himself?

C. That's a very small matter with one that minds not what he writes. In a twelve moneths time you may think it is easie for a man to forget what he hath writ; and so no wonder that he who told us in 1668. that some good Scholars were put to such hard shifts as to beg their bread, the Laws at that time being too hard for them, and too strictly observed to let them get any sufficient employment for a livelihood, [o] &c. should tell us now 1669. that the severe Ordinances signified next to nothing where he was conversant; and should ask to what purpose it is to mention them, as long as I tell of no Execution done by them. [p] But he can do a great deal more than this comes to: in an hours time or so, he can forget what he hath said, and say the contrary. In the 31. page

[n] *Pag.* 55, 56, 57.

[o] *Rebuilding of* London, *p.* 331.

[p] *Sober Answ. p.* 254, 255.

page of his Preface he tells you, that he hath endeavoured to *reſtore me with a Spirit of meekneſs*; notwithſtanding that, but two leaves before (*p.* 26.) he had excuſed himſelf for not making a *milder anſwer*; fleſh and blood being not able to bear ſome of my expreſſions. In his Book alſo, if you mark it, he deſires you to believe he is far from being one of thoſe who ſay (as if we were the *Jews* or *Gentils* he ſpeaks of in another place) *For what acquaintance* ſhould we perſwade our people to joyn with you? Or how came we to ow you ſo much Service? [q] And yet he hath not writ many leaves before he tells us in plain termes, without excepting himſelf, *that the* N. C. *Do think that they or ſome of them have been martyr'd by you or by your means and are killed all the day long; now they think it unreaſonable upon that account* (*if upon no other*) *that they ſhould alſo be Martyrs for you; that they ſhould be repairers of your breaches, who have been the makers of theirs.* [r] But there is nothing ſo pleaſant as to ſee him who laughs at a Ratheriſm (as he calls it) which he brings in by head and ſhoulders, not knowing who it was that ſpoke thoſe words, *the plotting of Treaſon is dange-*

[q] Page 221.

[r] Page 229.

rous

rus, *rather than otherwise* [] fall into a groſs one himſelf and not know it. *It is juſt with God to puniſh you with perpetual Barrenneſs, as he did Mical, But I would rather deprecate than wiſh it.* So he [s]; *as if he had been at a ſtand* [t] *and at ſome uncertainty*, whether he might not *altogether* or *almoſt* as well pray God to curſe his neighbour, as deſire he would not: *and therefore brings in his opinion but with a modeſt rather, or in the way of Ratheriſm.* [s] pag. 266. [t] pag. 27. [u] *They are his owne words in the other caſe.*

N.C. I had *rather* he had let both alone.

C. Come, leave off that idle toying with words, which he and his fellows are ſo guilty of.

N.C. And are not many among your ſelves in the ſame predicament? Doth not he tell you what ware he is able to furniſh you with all of this kind? *p.* 51.

C. He may open his ſhop when he pleaſes: But it will be nothing to the purpoſe. For we do not call ſuch by the name of *powerful men* as you do; nor do they pretend to ſuch high illuminations, and to ſpeak as men inſpired; which makes toying and fooling far worſe in your preachers than it can be many of ours.

N. C. He wiſhes that thoſe whom you reprove *would avoid ſpeaking and writing of ſome things.*

C. What they are is hard to tell, for he juſtifies all that I have noted, and imagines alſo that I have done my worſt. Which I will not now demonſtrate to be falſe, becauſe if what he wiſhes be done, I proteſt I have my end. Which was not to abuſe any man, much leſs to make Books of the follies I ſee in theirs; but only to give ſuch light touches of them, that they and others, on all ſides might write and ſpeak after a better and more ſober faſhion. This which I tell you now in ſhort, is the very bottom of my heart: if he will not believe it, he may chuſe. Let him take his courſe, and force me, if he think good, to ſay that in our own defence, which I have no ſuch mind, as he imagines, to meddle withal.

N. C. For my part, I have ſo little liſt to heare more of theſe matters, that I am inclined to bid you good night.

C. Stay a while. We have ſcarce lookt into the Body of his Book for thoſe falſhoods and lyes which are ſcattered there without number. But ſince you begin to grow weary, I will only note ſome

ſome of the moſt notorious. This for one, that our Miniſters *appropriate and arrogate to themſelves the name of Rational Divines*; [x] Nay, *intitle themſelves and their party to all the reaſon and learning in England.* [y] A pure calumny; and ſo ungrounded, that we have all the reaſon in the World (which is a great deale more) to ſay that he is a Lyar. For any man, till this new Logician took the chair, might pretend to ſpeak better reaſon in ſome matters than another man, without being thought to ingroſs all the reaſon in the Country; or to have commenced D^r. in reaſon either.

[x] p. 16. 17.

[y] p. 143. and he is at it again p. 168. and other places.

N. C. You ſaid you are Maſter of reaſon.

C. So is every body that hath any: and I believe he needed not to commence *Maſter* or Batchelor either, to have as much wit as he hath at this preſent.

N. C. Your Miniſters he ſaith have worn thoſe phraſes thredbare, the *reaſon of the thing*, and *the nature of the thing*.

C. He will weare his credit ſo bare by writing on this faſhion, that no man will take his word for a farthing. They affect no ſuch phraſes; as all know that

heare them. Though it concerns us all, I must tell you, to look to our *Reason*, when we have been told by those that robb'd us of so many other things, that perhaps we shall *find them plundring us of our Reason and understanding*[z]: that is, imposing *spiritual nonsense* upon us.

z *Epistle to Flashes of Lightnings &c.* 1648.

N. C. Pray enter not into that matter now.

C. If you have any reason left, you cannot but see how much he wrongs me when he tells you in round words that I *deny a man can pray by the assistance of the spirit of God*, p. 47. This is a rapper.

N. C. He explains himself afterward. p. 89.

C. What if his Readers never look so far into his Book? Then down goes this ly as glibly as that assertion of *T. W.* that the *Platonists deny the immortality of the soul.*[a]

a *The Lucianists & Platonists deny the immortality of the Soul.*

N. C. I understand none of their opinions.

C. There are no Philosophers that are so zealous for the immortality of souls as these whom he joynes with the *Lucianists*, who derided all Philosophers what so ever, even *Epicurus* himself when the humour took them.

Morning Exerc. Methodized. 1660. pag. 615.

N. C. They

N.C. They are all alike to me, who have no acquaintance with them.

C. Nor are like to have if you truſt ſuch men as theſe; who venture to ſay any thing that you may think them learned, without any reaſon. To which *Philag.* is ſuch an enemy (whatſoever he pretends) that when I only mention *many* things which I have heard from *our* Miniſter which are not commonly preached on by *yours*, and plainly intimated that I could name *more*[b], he concludes boldly that I have quoted the things which our Miniſter doth mainly inſiſt upon *p.* 139. and ſaith, this is the *Body* of his *Divinity*; the *whole compaſſe* by which he ſeemes to ſail in the *whole courſe* of his Miniſtry.[c] What cannot ſuch a man do to uphold their cauſe who can ſay ſuch a palpable ly as this? and when I ſpeak expreſly of *growth in Godlineſs*, and of things ſupperadded to what are vulgarly talkt of, and did not mention all neither, ſpends ſeveral pages to ſhow how defective the body of our practical Divinity is. And what a caſe are thoſe poor people in, who follow ſuch guides as make no conſcience of ſpeaking truth themſelves, or have not wit enough to apprehend it when it

b *Friendly debate. p.* 152. *firſt Edition; which I deſire the reader to conſult, that he may ſee what this man is.*

c *pag.* 137.

is plainly ſpoke by other men.

N. C. You are troubled I perceive at theſe things.

C. For nothing, I proteſt, but the naughty humour of ſuch men as theſe. Otherways, it is a great confirmation of the ſtrength of my Book, that he is fain to make lies his refuge, that he may make a ſhow of a confutation. And as the blind, we ſay, ſwallow many a fly, ſo will you I doubt many a ly. For if you follow him to *p.* 144. He will tell you that the paſſages which I quote concerning their railing and bitterneſs againſt us are but *few*; when the contrary is apparent. He himſelf within [d] *pag.* 146. two pages takes notice of others beſides thoſe *few* which he here mentions. Nay he finds one more then I named to that purpoſe; whom he calls one of the *Malcas's*. Who was not quoted for any ſpeeches againſt thoſe by whoſe decree he was cropt (who it ſeemes were Apoſtolical men, according to the ſtate of this reſemblance) but for bitter words againſt your ſelves. It is ſome thing ſtrange that they being ſo few, if you believe him, whom I cited, he could not name them right. But *I am fain*, he ſaith, to look back as far as 1642.

for

for ſome of them; and as far as 1621. for others [that is for one] which inſinuates that I could not or did not cite many of later dayes. Both which are falſe; for I noted ſeveral paſſages out of M^r. *Bridg*, printed within theſe two years, wherein he plainly makes us *Antichriſtian*, and the *Prelates* all one with the *Beaſt* ———

N. C. Pray repeat them not, nor name any more.

C. Which I can as eaſily do, as ſhow the loudneſs of that ly, *that we began with them firſt* [e] p. 146. and the nakedneſs of that excuſe for their railing, from the *general conflagration of Church Government*, p. 145. As if that could be a provocation to them, when they had deſired and contrived it themſelves, and clapt their hands at the flames. Witneſs the great expreſſions of joy and glorying which we then heard, and his own acknowledgment, when he tells you, *they were as firebrands newly pluckt out of the Fire* [f]: which deliverance it ſeemes inſtead of provoking their thanksgivings to God, inraged their ſpirits to throw about *firebrands, arrows and death.* Theſe were very great Saints without all doubt; who deſerved his Apology and may in

[e] *Againſt which* Mart. Mare-prel. *is a witneſs.*

[f] *pag* 146.

good time come into the catalogue of *Martyrs*.

N.C. I believe he would only try what he could say for them —— ——

C. Like a true Sophister; who I am afraid strained his Conscience a little to make excuses for that, which he knew was too black to be blanched; and therefore I less wonder that he makes bold with it that he may be able to calumniate me. Making you believe that *I would perswade the people that there is nothing of true Religion, in a sincere aptness and promptness to good discourse.* p. 171. (a most horrid lye) *And that they may be better imployed the mean time* p. 172. Where he is at his old trade of curtailing my sentences; for I did not positively say that they might be better studying other things, but only upon supposal that they did not understand what they said.[g] Which shows what an inclination this man hath to falsify, and how vain he is in going about to make me contradict my self, and also how much nearer he is to madness, or some thing else, than he thinks me. For in fine he pronounces, that I say, *Heavenly discourse may be spared or let alone* p. 186. Such another forgery is that Prin-

g *See Friendly Deb. p.* 178.

ciple

ciple which he ſaith ſeemes to be mine, that *no man can love another but in the ſight and upon the account of a reward.* p. 192. Which is as true, as that I was the *Aggreſſor and firſt ſet upon the* N. C.[h] and that my Books have been magnified *as if they deſerved to be bound up, if not with the Bible yet with the Liturgy?*[i]

[h] *pag.* 290.

[i] *pag.* 291.

N. C. Why? did not you fall upon them before they meddled with you?

C. No. I only vindicated and defended our Church and Miniſters from the odious aſperſions caſt upon them by words and writings, as if they were Antichriſtian, Babyloniſh, Apoſtatical, Superſtitious, formal and without the power of Godlineſs ———

N. C. You did more than ſo.

C. That is, in defending myſelf, who am a Member of this Church, and other men, I turned the charge upon you, and that is called an *Aſſault.* But it is very new reformed language: For I never heard that they who defended themſelves, though they gave a wound to their Enemy, were accuſed of any crime. Surely, as the Scotch Gentleman ſaith.[k] You who have been ſo much for defenſive *Armes*, may at leaſt allow us to defend our ſelves as well as we

[k] *Modeſt Conference.* 1669. *pag.* 63.

we can with our *Tongues* and *Pens*.

N. C. I'le give you leave to do any thing, if you will but make an end.

C. You shall be troubled with no more upon this head, then these two things; the one about *excommunication*, the other about *playes*.

N. C. It's well you bring them to my mind, I thought to have askt you about those very things. He tells us of *Lay-Thunders*, and *Lay-dispensers* of Excommunications, who are the nimblest at casting abroad the *Thunderbolts*. p. 249.

C. He doth so: and deserves to be soundly ratled for that Calumny. There are no *Lay-men* who excommunicate any body, as he might have learnt, if he had been a careful Student, from a substantial Book. It is the Answer[1] of the *Vice-chancelour*, and *Doctors* &c. of the University of *Oxford*, to the Petition of certain Ministers desiring Reformation, when King *James* came to the Crown. Among other Enormities in Discipline which they complained of this was one, that *Excommunication* came forth in the name of lay persons, *Chancellors*, *Officials* &c. To which the reply was, that suppose it true, yet the *Chancellor*, or *Commissary* is not a lay

[1] *Printed at Oxford. 1603. pag. 21, 22.*

lay man in this caſe; the Ordinary and he are but *one Judg:* or rather whatſoever he doth in this behalf, he doth it in the Authority of the Ordinary, according to the power committed to him. A thing not unuſual in the civil ſtate wherein the Lord *Chancellor* doth diſpoſe of many things which are originally in the King &c. But *ſecondly*, no lay *Chancellor* or *Commiſſary* what ſoever doth at any time excommunicate any man, or ſends out in his own name any excommunication. For this is the practiſe of the Church of *England*, in the cenſuring of notorious and more grievous crimes, the *Arch-Biſhop*, the *Bp.* the *Dean*, the *Arch-Deacon*, or a *Prebendary* that is a Prieſt pronounceth the Sentence in his own Perſon. And in matters of leſs offence, as contumacy in not appearing or the like, the *Vicar Gexeral*, *Official*, or *Commiſſary* that is not in Holy Orders holds this courſe. Firſt upon knowledg and examination of the cauſe he adjudges the party *worthy* to be excommunicated, Then the Miniſter (aſſociated to him by expreſs authority from the Ordinary) doth pronounce the Sentence of excommunication againſt him. Laſtly the Chan-

Chancellour ſends to the Paſtor of the Pariſh where that party dwells, requiring him publiquely to declare the ſaid party to be a perſon excommunicated by the Sentence of the Miniſter his aſſociate. And all this according to the form of the Articles ſet forth by her Majeſty. 1597.

N. C. I am ſatisfyed, there are no *Lay-thunderers*. But me thinks they ſhould not meddle at all in this matter.

C. You reprove that in others which you allow in your ſelves, who if you could have had your wills, would have brought in a great many lay perſons that ſhould have had a hand in excommunication. And as for the ſlender *Offences* which this man talks of, we know well enough what they are; no leſs than contumacy and contempt: concerning which read what the *Scottiſh* diſcipline ſaith in the Order of excommunication.[m] The words are theſe, *thus any ſmall Offence may juſtly deſerve excommunication, by reaſon of the contempt and diſobedience of the Offender.* But this is not all that I have to ſay to this man: He receives reports againſt ſome of the Elders of the Church, when he confeſſes he can charge none of them particularly, and there-

m *Printed* 1571. *Chap:* 4.

thereupon accuſes them, for paſſing that direful Sentence ſo ſuddenly, as that they ſay, *I admoniſh thee, I admoniſh thee, I excommunicate thee*, all in a Breath. A moſt foul calumny; of which I may ſay as Biſhop *Hall* to *Robinſon* and his faction, having ſeparated from us, you deviſe ſlanders to colour your ſin. We muſt be ſhameful that you may be innocent.[n] Some Heathens would not have done thus: for *Papinian* a famous Lawyer choſe rather to dy (as Sr. *J. Heywood* obſerves[o]) than defend the murder which the Emperour *Caracalla* had done upon his Brother *Geta*; but ſome *Divines* are ſtill found who deſtain their profeſſion and the good Arts they have learnt, not only by defending factions, but by publiſhing odious untruths upon report and credit of others only. And yet, if this were true, it is a thing which they of the ſeparation have alledged againſt one another as much as they did againſt us. For *Geo. Johnſon* told his fellow Separatiſts at *Amſterdam*, that they had *excommunication as ready, as a Biſhop hath a priſon.*[p] To which you may add that no excommunication can be more ſuddenly and raſhly pronounced, than many of you have

n *Apol. againſt the Browniſts ſect.* 33.

o *Life of* Edw. *the ſixth. p.* 84.

p Biſhop *Hall ib. ſect.* 51.

have *excommunicated your ſelves* from our publike Prayers and the ſupper of the Lord. So your predeceſſors were wont to ſpeak of the Separation in which you now are. *Divers* ſay they, [q] *have left our Aſſemblys becauſe of a ſtinted Liturgy and excommunicated themſelves from the ſupper of the Lord, and having turned aſide themſelves, labour to enſnare others:* and how headily and ſuddenly many did this, is ſo well known that we need not ſtand to debate it now.

q *Letter of many Miniſters in old England to thoſe of new.* 1637.

N.C. No. Now I pray you give me leave to play.

C. I hope you are not yet tired, becauſe you are ſo jocular; I was going to tell you, that he accuſes me, with the ſame face that he hath ſaid all the reſt, as an *Advocate for playes*, [r] when I only undertook to juſtify ſome, whom you falſely call ungodly, merely upon the ſcore of going to a play: And he would make you believe that *I plead for them*, and ſayes, *we need not wiſh for playes*; [s] when I ſay in expreſs words, our Miniſters do *allow* them, to go to a play and in *due meaſure*; *Incourage them to it they do not &c.* [t] What think you? Is there any ſhame left in this man——

r pag. 180.

s pag. 182. 184.

t Friendly Deb. pag. 181.

N.C. He tells you, if it be ordinary

in

in publike playes to introduce obſcene or prophane paſſages, he is an Enemy to them ſo far forth.

C. What need he tell me that, which I had told him before? "Have we nothing to do, but to ſay the ſame thing over and over again? Or can he ſay it better? If he can, let us hear it.

[u] *Friendly Deb. pag.* 192.

N.C. In theſe dayes men are apt to take too much liberty, and ſo if you give them leave to go to any, they will go perhaps to all.

C. That's better ſaid, then any thing I find in him: but there is an Anſwer ready in a Divine [x] that he hath mentioned, if you do but apply what he hath diſcreetly ſaid in the caſe of luſorie lots, to this of Playes. "Albeit, ſaith he, "we are all apt to take too much hold "of any point of liberty reached unto us "out of Gods word; yet *Gods truth* "*muſt not be ſuppreſſed becauſe of mens* "*Errors*, *neither is it a ſafe way to go* "*about to cure an error in practiſe*, *by* "*another errour in judgment*: I mean "to reform the abuſe of playes by to-"tally condemning the uſe it ſelf of "them. Though a *Chirurgion* mean "never ſo well in letting his Patient "blood, when he needs it much, yet

[x] *Dr. Fetely's preface to Mr. Garakers defence of his Book of Lots againſt Mr. Balmford.*

it

" if he ſtrike not the right vein, he had " better have ſpared his pains. *The Lord open the eyes of all that ſeek to ſerve him in ſincerity and ſingleneſs of heart, that neither by inlarging their liberty, they open a gap to licentiouſneſs, nor yet by too much reſtraining it, lay a ſnare on weak conſciences.*

N. C. A good prayer: but to acknowledg the lawfulneſs of going to them, opens a gap which they will make as wide as they pleaſe.

C. I cannot help that. But I no more make way to the abuſe, by defending the uſe of them (as Mr. *Gataker* ſpeaks in the other caſe) than ſome of the ancient Fathers made way to the abuſe of wine, when they defended againſt the *Manichees*, *Tatianiſts* and *Encratites*, that wine was Gods good Creature which men might lawfully drink: Or than ſo many of late Writers as defend the lawfulneſs of an Oath lawfully uſed againſt the *Anabaptiſts* that utterly condemn all uſe of it, do thereby make way for the juſtification of that ordinary vain-ſwearing which is as rife, nay far rifer then any abuſe of playes. For they are moſtly, if not only, in *London*, but the other all the Kingdom over.

N. C. But

N. C. But the abuſe can hardly be ſeparated from the uſe.

C. No? that's ſtrange, why not as well as in drinking Wine? To me this ſeems far more the eaſier of the two. For men can have no more of a Play for their money, than the Actors have provided for them, but Wine they may have as long as their money laſts in their pockets, and longer too. And if there be any thing immodeſt or prophane in Playes, that may be eaſily remedied by the Maſter of the Revels, who, according to the Ancient conſtitution ought to ſee that nothing be ſpoken but what is fit to be heard. Many I am ſure who ſtand in need of ſome recreation, and find them no unfitting Antidotes againſt melancholy and other untoward paſſions, deſire none but thoſe which are cleanly, and do no violence to honeſty. And they are not ſo dull but they conceive it poſſible to reconcile pleaſure with vertue, and that as there is a compoſed melancholy and folly, ſo there may be a free and merry wiſdom. You perhaps have not, but others have met with one, that tells them, there is an Art of uſing pleaſure innocently; which was profeſſed anciently by *Ariſtippus* in *Greece*, who

never did any thing undecent or unbecoming, and yet was alwayes Merry. This Art, as the same person teaches them, was corrupted by *Petronius* and *Tigellinus* at *Rome*, who abused it as poysoners do Physick. And therefore as heretofore Magistrates were created expressly to have a care of the pleasures of the people, and besides the Edicts of the *Republick*, there were under the *Emperours* a Tribune for pleasures; so they heartily desire it may be again. They would have none publiquely allowed, but what passes the severest judgment of Wise and sober men: and would be glad to see such a Science and Discipline of pleasure, as that Gentleman saies he hath seen in the *Formularies* of *Cassiodorus*. They conclude, as he doth, that it is not just to accuse the purity of things for the intemperance of men; and that it is not credible the good things of this life were made only for the wicked.

N. C. But many intelligent men, who think Playes lawful enough, yet wish you had not medled with them.

C. Why so?

N. C. Because a running Horse they say needs no spurring; men run to them fast enough already.

C. There'

C. There's nothing new in this. I do not ſpur any running Horſe by my Book (as Mr. *Gataker* well anſwers in the like caſe) but endeavour only to ungird ſome that have been girt in more than is meet; and to eaſe ſuch as might be thereby not girt only, but galled too. It was meet in the Judgment of as intelligent perſons as you mention, though not to invite men to them, which I have not done, yet to oppoſe your rigid opinion of the unlawfulneſs of them; becauſe it invades a point of Chriſtian liberty, and it is apt alſo to make you very cenſorious. If thoſe two reaſons be not able to juſtifie my prudence, I will not defend it with more words.

N. C. I think they have been generally condemned.

C. By whom?

N. C. By Godly men.

C. What? as unlawful.

N. C. I cannot tell: they generally ſhake their heads at them.

C. That is, they dare not ſay they are unlawful, and yet will not ſay they are lawful. And ſo they keep poor people in bondage to perpetual Scruples, and leave a room for their own cenſoriouſneſs. The *Lords* and *Commons* I am

ſure had no opinion of their unlawfulneſs in the beginning of the late Wars.

N. C. How do you know?

C. By their Ordinance of the 2. of *Sept.* 1642. concerning Stage-Playes, which only ſaith; "that ſince publique "ſports do not well agree with publique "calamities, nor publique Stage-playes "with ſeaſons of humiliation; it is there-"fore thought fit and ordained that while "*Ireland* continues in ſo diſtreſſed, and "*England* in ſo diſtracted eſtate, and ſet "times of humiliation are alſo continued. "for theſe ſad cauſes, publique Stage-"playes ſhould ceaſe and be forbom. And though it appear they were not in-tirely obeyed; yet in their Ordinance of the 20. of *Octob.* 1645. wherein they give rules and Directions concerning ſuſpenſion from the Sacrament of the Lords Supper, they decree no more than this (about ſuch matters) in the point of ſcandal, "that no perſon who uſes any "Dancing, Playing at Dice or Cards, "or any other Game, or makes, or re-"ſorts unto Playes, interludes, fencing, "&c. *upon the Lords Day*, ſhall be ad-"mitted to it. But there is not a word of the excluſion of thoſe who uſe theſe recreations on other dayes.

N. C. Sure

N. C. Sure they did ſomething more for the prohibiting of Playes.

C. I am not ignorant of it, They put down all Playes in *London*, *Weſtminſter*, *Middleſex* and *Surry*, by an Ordinance of 22 *Octob.* 1647. and another of 16 of *Febr.* following, and ſet a penalty on thoſe that Acted or went to them. And yet for all this, the Ordinance for the ſetling of the Form of Church Government to be uſed in *England* and *Ireland*, which came after theſe; [y] doth not ſhut out ſuch perſons from the holy Communion, unleſs they make or reſort unto them on *the Lords Day*, as afore-ſaid; and then they reject thoſe who uſe *Hawking*, *Hunting*, *Courſing or Fiſhing*, as much as theſe.

[y] Aug. 29. 1648. Die Martis. *p.* 31.

N. C. However many wiſh you had been affected in writing as you ſay you are in practice, that is, not to have medled with them.

C. They muſt let me haye my wiſh too; that they would well conſider what my reaſons were, which I have now told you.

N. C. You have one pittiful reaſon wherewith you plead the lawfulneſs of Playes, *the ſum whereof is this*; *that to ſee a Play is not ſo ſinful or not worſe than*

to ſpend the time in hearing long Stories of the Biſhops, or ſuch and ſuch a Parſon or Neighbour (as you ſay, p. 187.) therefore it is lawful. *A moſt wretched Argument; as if you ſhould prove that theft is good and lawful, becauſe Adultery is as bad, or worſe than that. Are you a Maſter of Reaſon and bring ſo weak an Argument as this?*

z *Theſe are his words, p. 184, 185.*

C. I have ſo much reaſon as to make you ſenſible that either he doth not underſtand common ſenſe, or elſe is ſo malicious as to diſgrace good Senſe (after his pittiful faſhion) among thoſe who examine nothing, but believe as others inform them.

N. C. How ſo?

C. Do I grant or ſuppoſe that it is ſinful to ſee a play? Is not the very drift of my diſcourſe quite contrary, to juſtifie thoſe who go to them, if they be otherwiſe blameleſs? Doth not he himſelf ſay as much, when he calls me an Advocate for Playes, and tells you I plead for them? What ſhall we make of ſuch a peſtilent corrupter of plain ſenſe ——

N. C. I did not think of this; elſe I ſhould not have mentioned it.

C. Nor he, either of this or of any thing

thing elſe that I ſaid, *but clatters out of the hollow cabinet of his cheek* (as the Biſhop of *Galloway* ſome where ſpeaks [a]) *any thing that comes readieſt into it*, never going into himſelf as becomes a wiſe and modeſt man to adviſe with his own mind ſeriouſly before he utter any thing. For if he had, he would not but have inſtantly ſeen how inconſiſtent theſe two are, to make it lawful to go to playes and to ſuppoſe it ſinful: which contradiction if he could have found in my Book, he needed not have troubled himſelf any further; for I had effectually confuted my ſelf. But if he had only look't, half a minute upon thoſe lines which he refers you to; [b] and be capable to underſtand a diſcourſe; he would have ſeen that I did not compare one bad thing with another, but an innocent thing with that which is notoriouſly bad. Only I ſaid (after the faſhion of thoſe who ſpeak modeſtly) *Why ſhould they not be thought to ſpend their time as well as you that can hear long ſtories of the Biſhops, &c.* when I might have ſaid, *they ſpend it a great deal better*, or there is *no compare* between them. And yet he hath the impudence to declaim on this Argument, and to tell you what *Epithets* he

a *Anſwer to Tripartite, Apol. p.* 171.

b *Friendly Debate, p.* 187.

could beſtow on it; and at laſt to conclude triumphantly, that he hath convinced [c] *me* of the fallaciouſneſs of this reaſon, which *he* himſelf compoſed. You may think it too ſharp, but I know one that beſtowed ſuch another cenſure on him, as *Balzac* did upon ſuch another Scribler; after a tedious peruſal of whoſe Book he concluded thus, *My Grammar cannot find conſtruction in it, nor my Logick common ſenſe.* When you have peruſed and conſidered this and ſeveral other paſſages, do you judge how much is fit to be abated of the rigour of this Sentence?

c *As you may ſee p.* 186.

N. C. I have ſomething elſe to do. Pray let me ask you one Queſtion which you find in him (and he ſpeaks much of it [d]) why do you allow that to others in Print, which you deny to others in practice? Why do you not go your ſelf, if it be ſo lawful? ———

d *Pag.* 181, 182, 183.

C. I would ask him a Queſtion too, but that I think it vain to demand a reaſon of him that hath it not.

N. C. What is that?

C. Nay, it is a very eaſie one, and needs no long ſtudy to make an anſwer to it.

N. C. What is it then?

C. Why did he not read my Book better?

better? must we write a new Book for every particular man that will not be at the pains to mind what we have writ already: but only Queſtion's and Catechiſes us about thoſe points which every child can reſolve from what hath been already declared? I told you there were ſome perſons who were above them and could entertain themſelves with better pleaſures to their liking: [e] and others who did not think this pleaſure ſo *expedient* for them in their place and Relation. Why could not he have ſuppoſed me at leaſt among the latter ſort, without asking any Queſtions? or ſince it is a thing indifferent whether a man go or not, why ſhould I be bound to give him a reaſon why I do not uſe them?

[e] *Friendly Debate*, p. 184.

N.C. But may not the reaſon be, becauſe you think them to be generally prophane or obſcene? He ſuſpects, they *would hardly take with a great many people, though they were never ſo ingenious, if there were not ſome ſuch evil mixture in them.*

C. He hath an il-natur'd imagination. I do not think the generality of thoſe that frequent them, would have them ſtain'd, either with thoſe or any other ſuch qualities. However, the perſons whom

whom I pleaded for abhor such things as much as any of you can do: and some Playes they abhor a great deal more.

N. C. I do not believe it: the better sort of us abhor all.

C. Stay there. *Philagathus* himself can be present at a *breaking up*, and there see an innocent modest *Comedy* Acted by young Schollars: [f] which, either out of love of Tautologie, or least you should not believe it, he tells you over again in his long-winded Preface. But I can tell you of a Play that, when time was, you could all be contented to read and see Acted too; though more dangerous a great deal than this Childrens sport. It is called *Englands Tragedy*, *Acted by four living creatures and two killing Beasts*. [g] The four *living creatures*, 4. Rev. 6. were the Militant Church warring for the *Lamb*; that is, your own dear selves. For the two *killing Beasts* 13. Rev. 1, 11. he tells you were the *malignant party* warring *for Antichrist*: the Servants of a strange God, and *Rebels against* Israel, as another presently after stiled them. [h] The *Prologue* of this Tragedy began with *Honorius* and *Arcadius*; the Acts and *Scenes* are most of them past, and now, saith he, it is come

[f] Pag. 179.

[g] I find not the year mentioned; but appears by the matter to have been written about 1642. being upon occasion of the Commission of Array.

[h] Late Covenant asserted, 1643. p. 14.

to

to his *Epilogue*, and the *Witneſſes* are ready to draw the Stage. *Be with them therefore; Act your part, knowing that God is not far off to make Satans Synagogue* bow down at the feet of the true Church. By which it appears that ſome of you could be content not only to *read* and *ſee* this horrid Tragedy, but to be *Actors* in it: perſwading your ſelves you ſaw the witneſſes riſing again and the Saints ſitting in the Throne. So we were told the next year, that they who took the *Oxford-Covenant*, had entred in Covenant with the Devil, to ſerve him, to work and ſtand up for him, to do as he doth, open his mouth in blaſphemy againſt God, his Name, his Tabernacle, and them that dwell in Heaven [i] *i.e.* theſe Reformers taken up from the *Stage*, to the high places of Power. There they ſat deriding us on Earth; and this man, for his part, ſaid he, would *laugh in ſpite of the Devil.* [k] And what was this ridiculous ſight think you? I'le tell you: The *Kings party were ſworn by Covenant to endeavour the maintenance of Religion, and the Subjects Liberty.* This and His *Majeſties* moſt ſacred proteſtation made a *Comedy* for him, when the *Tragedy* was ended; and the Devil himſelf (how

[i] *Ib. pag.* 9.

[k] *Ib. p.* 10.

ſhoul-

should he, when the man *dwelt in Heaven*?) could not spoil the sport. By which I see you are not enemies to these recreations when the humour takes you; but would rather have all the mirth to your selves. For we must not so much as smile at all these follies, unless we can be content to be thought prophane; nor venture without trembling to go and see a Play; for who can be secure! saith *Phil. of seeing and hearing no wickedness there?*

1 Sober Answ. p. 180.

N. C. That's a Question would be resolved.

C. It's as idle as all the rest. For many of those which are daily Acted are to be seen in Print.

N. C. Well! I never heard of any good, but of much hurt, that hath come by Playes.

C. There are many other things of which you may say the same, and yet they may be innocent. But I can tell you of some good.

N. C. What is that?

C. The old History of Fryer *Francis* being Acted by the then Earl of *Sussex*, his Players at *Linn* in *Norfolk*, wherein a Woman was presented, who doting upon a young Gentleman had (the more

securely

ſecurely to enjoy his affection) ſecretly murdered her Husband, whoſe Ghoſt haunted her, and at divers times in her moſt ſolitary retirements ſtood before her; there was a Towns-woman till then of good repute, who finding her Conſcience at this ſight extreamly troubled, ſuddenly ſhreeked and cryed out, *O my Husband, my Husband,* I ſee the Ghoſt of my Husband fiercely threatning and menacing me. At which ſhrill unexpected out-cry the people about her being amazed, they enquired the reaſon of it. When preſently without any further urging, ſhe told them that not ſeven years ago, to be poſſeſſed of ſuch a Gentleman (whom ſhe named) ſhe had poyſoned her Husband, whoſe fearful Image perſonated it ſelf (they are the words of my Author [m]) in the ſhape of that Ghoſt. This ſhe alſo voluntarily confeſſed before the Juſtices and was condemned for it; of all which there were many eye-witneſſes (beſides the *Actors*) living a little before this was written.[n]

N. C. So! Conſcience it ſeems hath been awakened at a Play. No wonder then you ſay *one of* W. B's *Sermons is no better than a Play.*[o]

[m] *Mr.* Tho. Heywood, *the Actors Vindic. Book third.*

[n] *In King* James *his reign, as appears by the Book.*

[o] Pag. 187.

C. I

C. I have left off now to wonder that he makes no Conſcience of what he ſaith. This I have ſhown you is a forgery of his own; which he hath further improved in his Preface into theſe *lying words*, which you heard before, *One of his Sermons is not ſo good as a Play.* [p] He hath a diſpenſation it ſhould ſeem to write as he liſt; by which means he is able to confute any Book, even the Bible it ſelf. It is but changing the words, and *leaving out* ſome, or *putting in* others, according to his liking, and then they are for his purpoſe, to declaim againſt. Of this Legerdemain there are ſo many inſtances in his Book, that they alone are ſufficient to make a Volume, if I ſhould go about to diſcover them all. If I ſay, it would not be amiſs, that their folly were *a little chaſtiſed*, who fancy they are perſecuted when they are not. [q] He ſhall tell you that I ſay, They *who fancy themſelves perſecuted, ought to be chaſtiſed.* [r] If I ſay you account him a *painful Preacher* [s] who preaches often; he ſhall ſay, that I make you confeſs, you call him a *plain* Preacher who preaches often: As if we were ſo ſilly, ſaith he, as to think that to preach plainly, and to preach often were the ſame thing.

[p] Pag. 20.

[q] Friendly Debate, p. 190.

[r] P. 256. of his Anſw.

[s] Friendly Debate, p. 194.

thing.[t] Would not one think either that this man could not read, or read with other mens eyes, or elſe come to ill-diſpoſed and with ſuch naughty affections, that they diſturbed his ſight? It is *painful* Preachers as clear as can be in my Book, and *plain* Preachers as manifeſtly in his. He is like thoſe people in *Lucian*[u] that had eyes to take in and out as they pleaſed themſelves, or when they had loſt their own eyes, borrowed of other men. He ſees nothing I mean but what he pleaſes; and like the moſt of you, can be ſatisfied to believe others, and not ſee for himſelf.

[t] P. 367. of his Anſw.

[u] In his true Hiſt. Book firſt.

N. C. You have made haſt to get to the end of his Book, I perceive notwithſtanding your high charge he is not much to blame in ſuch like matters.

C. Theſe offered themſelves moſt readily to my thoughts, but if you have a mind to go further back, with all my heart.

N. C. You ſhall not lead me through the whole Book, if the labour be ſo tedious as you tell me.

C. I proteſt as Biſhop *Hall* doth[x] in another caſe, *that I never ſaw any writer, that would dare to profeſs Chriſtian ſincerity, ſo fondly to overlaſh* (and ſo ſhamefully

[x] *Poſtſcript to the defence of the humble Remonſtrance.*

fully to corrupt and pervert anothers words) *as he doth: as if he made no Conſcience by what means he upholds a ſide, or wins a Proſelyte.* He would have you think, for inſtance, that I maintain, that the *Goſpel cheriſhes fear more than the Law*, p. 41. when I only ſaid that a Chriſtian is moved by fear as well as hope, and that the things which the Goſpel threatens us withal, are more terrible than the threatnings of the Law. This is the manifeſt ſcope of my diſcourſe: and I ſtill maintain it to be true, that a man may be of an Evangelical Spirit who is moved to do his duty out of a fear of what Chriſt threatens, as much as out of a hope of what he promiſes. Nay, I do not ſee but one may have an Evang. Spirit, who is moved more by ſuch fear than he is by hope, though that was not the thing I undertook to make good. It was only this; that it is not a juſt Character of a Goſpel-Spirit, *that it is put on rather by promiſes than threatnings.* This I ſaid, and ſtill ſay, is falſe, which is not to affirm, as he would have it, that the Goſpel *cheriſhes fear more than hope*, but that it cheriſhes them equally; or rather that one may be a good Chriſtian who is moved

ved as much by the one as by the other. By this you see either how dull and stupid he is, or how maliciously disposed, who cannot understand so plain a discourse. And yet he would have you think he is so sagacious and hath so good a Nose that he can smell my *thoughts*, even then when he mis-reports my *words*, you make, saith he, as if the *Mosaical spirit* did fear only temporal calamities upon Body and Goods, &c. That word *only* is his own, not mine, as you may see if you will compare our Books together, though I must tell you, all that he hath said to overthrow that position is of no more force than a small puff of wind; for they might, and I doubt not did, know under the *Old Testament*, that there was a life to come of misery and happiness, though it was not declared by *Moses* his Law. And so the meer *Mosaical Legal* Spirit (which we spoke of) may truly be said to fear only those calamities which were threatned by that *carnal commandment*. But he hath

Pag. 42. *I smell what you would be at, &c.*

He makes you believe not done yet *Legal dispensation to b* that I deny the *Gospel comfortable*, p e *terrible and the* gross abuse; for my . 44. which is a *this is not the differenc* position was that *e between the dispen-*

sations, that the one is terrible and the other comfortable; because both are terrible; and knowing the *terror of the Lord*, the Apostles perswaded men. This he could not but see, and therefore to make work for himself, pulled my words asunder. And as he could not find in his heart to speak a word of the Impertinances I noted in *VV. B.* so he will needs undertake a defence of his words, when nothing is to be said, but what will make them worse. *To trade in promises* he tells you is a phrase good enough: but do what he can to *trade*, or to *deal* (which he puts in the room of it) *in promises* implies buying and selling, a traffique which quite overthrows his conceit of absolute promises. For we never heard of such Trades, that can have commodities brought home to them and left with them for nothing, and without so much as their enquiring after them. Nor can all his tugging set him clear from his contradiction in making the promises absolute, and yet conditional. If they be the one, they are not the other; nor can he ever bring them nearer than thus, that they may seem to be conditional, but indeed are not.

N. C. Hath

N. C. Hath not God promiſed abſolutely to give belief and repentance to a certain number of Elect perſons?

C. No.

N. C. Now I ſee plainly what you are.

C. Be not ſo confident: Neither his nor your eyes are good, you have no conſiderable underſtanding in theſe matters. For whatſoever intentions and purpoſes God hath of doing more for ſome perſons than for others, there is no declaration of this made by the *promiſes* to them, but they all run conditionally. And if I had not ceaſed all wonder at what this man talks, his boldneſs would excite that paſſion now, in maintaining his poſition againſt me, that God promiſes to ſome, do what they will, that they ſhall repent and believe. This I denied, and he oppoſes me in it, as you may ſee *p.* 37. of his Book. But thoſe very places, ſo unlucky he is in all things, which he brings to prove his aſſertion, are a ſtrong confutation of it. *Ezek.* 11. 19. *Ezek.* 36. 26. *I will put a new ſpirit into you, &c.* For as theſe promiſes were not made to ſome particular Elect perſons, but to the whole Nation of the Jews, ſo he elſe-where by the ſame

Prophet, (Chap. 18. 31.) require them *to make them a new heart and a new Spirit*, supposing that otherways they should dye. Nay, he expresly tells them immediately after this promise [2] *that as for those whose heart walked after their detestable things* (notwithstanding that *he had put a new Spirit into them to walk in his Statutes*) *he would recompence their wayes upon their own heads*. All this shows he did not promise to amend them and make them walk in his wayes whether they would or no; but that he only assured them of his Grace and the means of being made better, which if they did not use, and *make them a new Spirit*, after God had put it into their hearts, they were like to perish. Let him overthrow this if he can in as plain words as I have spoken it. And there is another task also, and indeed the main business, if he will defend Mr. *Br.* which he hath not yet attempted; and that is to show that *it is proper to the New Testament Spirit to treat most or altogether in absolute promises*. He must reconcile this also with his own confession, that *no body knows how to apply an absolute promise to themselves* [a] and that *unconverted persons can depend on no promises but those that are conditional*. [b] How

2 Ezek. 11. 21.

a Sober Answ. p. 39.

b Ib. p. 40.

en I pray you, can this be the mark
f thoſe that are in Covenant, *to be be-*
n again by a promiſe, eſpecially the abſo-
ute promiſe, as I cite Mr. *Br.* words, [c] though he will take no notice of it? Can they be begotten without Faith? And can their faith depend on promiſes when there are none? Mr. *Rutherford* in my mind deals more ſincerely and plainly with us, who tells us of a Believers *relying and confiding in Chriſt through inſtinct, and know no ground.*

[c] *Friendly Debate, p.* 44.

N. C. I do not think he ſayes any ſuch thing.

C. I aſſure you they are his words, if you can believe he ſaith true. "And "he tells you withal, that Faith is ſome- "time from inſtinct of Grace, rather "than from Light of diſcourſe, eſpecially "when we firſt believe and have nothing "but a meer command and know not "whither the promiſe and the Saviour "belong to us or not: Even as the In- "fant that can make no uſe of diſcourſe, "only truſts to the Mother or the Nurſe "for Milk by *meer inſtinct*, having nei- "ther promiſe nor experience for it. In "like manner, he ſaith, afterward "though the promiſe may be forgotten "and ſout of mind, and the aſſurance

[d] *Sermon at the Abbey, June 25. 1645. p.* 51.

"that Christ loved me before the World
"be none at all, a Believer yet may
"rely and confide in Christ through in-
"stinct *and know no ground*. This is to
speak out and not mince the matter.
There are no absolute promises that you
can find at first: but it is as well, for you
can believe without them and know no
ground; and then afterward you find
these absolute promises by the same se-
cret *instinct*, as I suppose, for we can find
none by all our *discourse*.

N. C. I did not intend to engage you
in this Dispute.

C. Nor I to enter farther into it, than
was necessary to show you how unjustly
he vapours upon this occasion, as if he
had brought me upon my knees, when
he hath not said one word to the busi-
ness. He talks I remember *of arrows*
that he hath shot at me alone, whom he
hath singled out from the rest of the
Herd. But I find, would you think it?
that there is no such way to be secure
from them as to run to the mark. As
for those that I have shot, I will take so
much confidence as to think, that though
like the Buck he may stand a while with
the Arrows in his side, and while he is
hot not feel them much, yet you shall see
him fall at last. *N. C.* The

e *Preface*, p. 31.

N. C. The loudeſt Barkers are not alwayes the foreſt Biters.

C. I find it ſo. Few men have been more bawl'd againſt by others, than I have been by him. He raiſes ſuch an out-cry as the *Philoſophers* were fained to do againſt *Lucian*, when they cryed *Arm, Arm,* againſt this common Enemy, &c. But after all I am whole and ſound enough, he having rather ſnapt and nibled at ſome little bits of my Book, than faſtned ſolidly on any intire propoſition in it. When I ſay that *the moſt that ſober men have ſaid* (*as far as I can learn*) *concerning our reſpect to the recompence of reward, is, that he who doth well only in ſight of it, is in a weak eſtate, but yet indowed with an Evangelical Spirit*: [f] He leaves out theſe words, *is in a weak eſtate*; and then ſnarles and quarrels with me on this faſhion: *Unleſs he eye the glory of God, he hath no Evangelical Spirit.* On this theme he makes a long declamation, though a very ſorry one, and to no purpoſe; [g] for it is not poſſible to ſeparate theſe two, the one from the other.

In the Dialogue called the Fiſhermen.

[f] *Friendly Debate, p.* 27.

[g] P. 32, &c.

N. C. I do not underſtand you.

C. Can a man give greater glory and honour to God than by quitting his

preſent pleaſures and other enjoyments, meerly in hope of good things to come which he doth not ſee, but only takes Gods word for? Doth he not magnifie the Goodneſs, the Truth, the Faithfulneſs, the Power of God, and declare the high thoughts he hath of all theſe glorious Attributes, who relyes purely on them for all his happineſs? There is nothing plainer at firſt light; upon which account I cannot retract what I have ſaid, but he ought rather according to his promiſe, to write no more on this faſhion. Let him reform his Sermons (a leaf or two of which he ſeems here to have tranſcribed) and talk more underſtandingly and diſcreetly of glorifying God. And above all things let him take care to expound the Scripture better, which he hath perverted moſt groſsly twice or thrice in this very Argument. Who, before him, expounded thoſe words *Hoſea* 10. 1. [*Iſrael is an empty Vine, he bringeth forth fruit to himſelf*] of their having reſpect only to their own good in their Actions, and not to Gods glory? It is a place as many wayes rendred and expounded as any I can now call to mind: *H. Zanchy* hath been at the pains to enumerate two interpretations

of *Rabbi Salomon*, another of Dr. *Kimchi*, a fourth of *Aben-Ezra's* (which is S^t. *Hieromes* alſo) in ſhort there are no leſs then 7. or 8. wayes of explicating theſe words, and yet none of them ſo much as lean towards the ſenſe which this great Cenſurer obtrudes upon us. *Oecolampadius* and others obſerve that they may be read with an interrogation, *doth he bring forth fruit to himſelf?* that is, doth he think the Enemy will leave him any thing, who hath already ſtript him ſo bare? No, he will take all away. Others render the words, *He ſhall lay up the fruit*, that is, of his ſins. A third expoſition is, *he ſhall find no fruit*, the reaſon is becauſe of his ingratitude. The ſimpleſt ſenſe of all *Mercer* thinks is this, *as he is an empty vine, ſo he ſhall bring forth fruit like himſelf.* i. e. none at all. As much as to ſay, he is ſpoiled by the Enemy, and deprived by God of the power of increaſing. This *Zanchy* alſo approves of as the beſt. But what needs ſo many words? He commends M^r. *Calvin* ſometimes as one of the beſt interpreters in the world: [h] To M^r. *Calvin* therefore he ſhall go; who ſpeaks not a ſyllable to this purpoſe; But after he hath mention'd ſeveral other ſenſes approves

[h] pag. 121. 269.

proves of this above all. *Israel is like a Vine, which having been spoiled one year, brings forth fruit again the next.* The Lord vouchsafed his blessing to him, after he had let his vintage be destroyed. But what was the issue? The next words tell you; though God had let him bring forth fruit to himself not his Enemies, he grew worse rather than better thereby, *and according to the multitude of his fruit, he multiplyed his Altars.* He that hath not these Books may look into the *Dutch Annotations*, who recite several expositions, but none of his. As for the *Assemblies Annot:* those printed 1645. speake not a word of it. But those of the 3^td. Edit: 1657. expound it first as M^r. *Calvin* doth, he brings forth fruit *to himself, not to others*; but consumes it on his own lusts and Idolatries; and then mentions some of those named before. There is but one that I have met withal who expounds the words *of serving himself* and he means thereby, *pleasing himself in his sins.*

N.C. What need you make all this stirre about this place.

C. It is not a delight in multiplying words that makes me use so many in such an argument, but only a desire to convince

convince you beyond contradiction, that he is a vain talker about the Scripture: one that *muses* and *dreames* over them, as I told you before, rather than *meditates* in them. And yet, like one that having a noisom breath censures the ill lungs of his neighbours, he hath the impudence to charge me most unjustly with this, that my *Book is full of Scripture misinterpreted* p. 142. Nay to wish, *I do not spoil all the holy Scripture I meddle withal.* p. 122. When he cannot name one I have spoiled or misinterpreted, and he himself I clearly discern, is no competent judg, whether a man alledg the Scripture a right or not.

N.C. I am sure I am not; being unacquainted with Expositors.

C. And so are many of those who undertake to teach others: of whom the *Quakers* learnt to apply the Scripture according to the sound of the words, not the sense. For they cite these words of another prophet [1] as learnedly [*the Preists beare rule by their meanes*] to prove that our Ministers good livings keep up their Authority, as this man doth the words now named, to prove that a good man must eye the glory of

[1] 5. Jerem. last.

God

God and not only himself in what he doth; or the words of S^t. *Paul* [*he hath chosen the weak things of this world to confound the mighty &c.*] to prove that God recovers men out of ~~defections~~ *dejections* and despair by mistakes or misapplications of holy Scripture. p. 75.

N. C. I think he hath shown how much you were mistaken (to say no worse) in that business.

C. He pulls one half of my words from the other, and then makes a long babble upon them, consisting very much of impertinent comparisons instead of clear proofs and reasons. I said that by fanciful applications of some Scripture, or other not belonging to their condition, well meaning people are cast down and again raised up &c. This he cannot deny: and yet takes notice only of the latter, *their recovery* by mistaking Gods word, and lets the former pass, their *falling into melancholy* by the same means. The reason is, because he had no Questions to ask about that, nor any stories out of which to draw this conclusion, that God brings men into despaire, as he saith, he brings them out by mistaking his meaning in his word. But abate him that, and yet, he

he ſhall not hit the mark; for the buſineſs is not, as he ſtates it whether a mans melancholy never had any conſiderable ground, becauſe he was cured by miſtake or miſapplication of Scripture;[k] but whether men do not both fall into melancholy and again are recovered out of it, merely by ſuch miſtakes or miſapplicatins. I ſay they do; and why he doth not honeſtly confeſs it too, I cannot tell; unleſs it be that he may ſtill keep ſuch miſerable Patients under his cure, which he is better able to perform by miſapplying the holy Scripture then other ways. And that he may maintain this trade of comforting poor Souls with mere words without their ſenſe, mark what a rabble of ſtories and examples he hath muſtered up, which hang together with his concluſion like Harp and Harrow. Theſe are ſome of his arguments. A man was cured of a dangerous impoſthume by a ſtab which was intended to take away his life; therefore God cures men of their deſpair by miſapplications of holy Scripture. S^t. *Auſtin's* life was ſaved by miſſing his way, when one lay in wait to kill him, therefore God delivers men from their trouble of mind, by miſſing

[k] page 73.

missing the sense of his word. The Prophet *Elijah* was fed by Ravens, and *Jericho's* Walls fell down by Rams-horns; therefore God conveys peace into mens hearts by their fanciful interpretations and mistakings of what he saith. These are some of his reasonings, which never a *Rational Divine* of them all can equal.

l p. 73.74.

N. C. He saith God *can* do all this, and is *able to cause the light of comfort to shine through the chinks of mens mistakes*, p. 75.

C. He means that he *doth* do it, or else it is nothing to the business. And if there were not some chink or flaw in his brain he would have seen that he ought to say, he comforts them not only *through the chinks* of their mistakes, but *by their mistakes*. And he would have discerned also that these goodly Arguments which prove he can do this, prove that he can comfort them by a leafe or Sentence of any other Book, let it be what it will. And the more *unlikely and improportionable* [m] the means are whereby the cure is effected (suppose a bit of *Tom Thumb* or the like) the more it will redound to his glory, and get him greater honour, then if it were

m *They are his words.* Pag. 75.

were by a piece of Scripture and that well underſtood.

N. C. Phy for ſhame!

C. This is the force of his reaſoning, as appeares further by the illuſtration which follows. A phyſitian is more to be admired, he tells you, who deceives his melancholy into a cure, than he that ſets him right by a long courſe of phyſick. The conſequence of which is clearly this, that the more abſurd the conceit is by which he cures him the more he is to be admired: and ſo the further a thing is from the mind of God, the more glory it will be to him, if a man receive comfort by it. This according to one of his reſemblances, is like *Elijahs* being fed by a Raven, *which* [n] *was more like to beguile him, than feed him, &c. to bring him carrion rather than wholeſome food.*

[n] Ib. pag. 74.

N. C. I do not believe that God *doth* all that he can do.

C. Now you have overthrown all he hath ſaid in a word. And happy would it be for him, and better much for you; if you could but teach him this one little peice of Logick. For this mad way of talking and preaching hath debauched Religion; and taught any man to ſet up for

for an instructor of others, who understood not common consequence. It is but putting on a bold face, and quoting a great many Scriptures, and scraping up some stories, and making a show with similitudes and examples, and then pittying all others and sighing over them as strangers to the Mind and Methods of God; and without any more ado they shall be taken for great men by the Ignorant. They can commence Master of the highest knowledg in an instant: And without any study understand the mind of the Spirit. Or if they do not understand it, the difference is not so great but it may do as well. For Scripture misinterpreted can bring comfort from God and therefore why not other things. Say what you will, this confident folly shall be maintained. Such men as this are resolved, it is plain, not only to countenance and defend the never to be too much lamented misinterpretation of Gods holy word, but to incourage and promote it; by interessing God in it, nay, making it for his greater glory to convey peace into mens souls by this means.

N. C. God forbid any man should be so resolved.

C. Rather

[p] *C.* Rather than acknowledge their errors, I mean, or be thought to have leſs of the Spirit of God, than indeed they have; they will juſtifie all their fancies, and abuſes of Gods Word: and by new faults maintain the old. And whatſoever this man pretends, I doubt not, but the ground of that wrath which he, and others like to him, have conceived againſt me, is only this; that they find their follies laid open and expoſed to the view of the World. They are not ſo much concerned for the credit of Religion, as appears by his being contented the Scripture ſhould be ſtill miſinterpreted, as for their own credit, which they think is impaired. Rather than ſuffer this, what is there they will not endure? To oppoſe the Army, were it on foot again, would be without any controle. (for any thing I can ſee) *to reſiſt the Holy Ghoſt, for that mighty things have been done by them* cannot be denied. [o]

N. C. Meddle not with theſe things.

C. No, we muſt let it paſs for the Word of God, if a Reformer tell us that *he ſtaggers not at the promiſe through unbelief*, [p] though it will puzzle you I be-

[o] *Continuation of Friendly Debate*, p. 156.

[p] *Ib.* p. 162.

lieve, to find a promise to encourage you to reform the Church after your patterns against the will of your Prince.

N. C. I know none.

C. I'le try to help you out, from the writings of those Ministers who urged the taking of the Covenant by this Argument, *We have seen the day of the Lords power in this Land, wherein his people have most willingly offered themselves in multitudes like the dew of the Morning.* [q] If the people be but willing to assist you, presently you will find promises to encourage you in your designs ———

q *Answer to the reply of the Ministers of* Aberde. *p.* 15.

N. C. I shall leave you, if you proceed at this rate.

C. Stay a little. You cannot be content I am sure that this man should curtail the Scripture, as he doth my words, to make it seem on his side.

N. C. He is not guilty of that, I hope.

C. Read the 3. *Coloss.* 23, 24. to which he refers you [r] for a proof of what he saith about *looking to our reward*, though little to his purpose. *Whatsoever you do, do it heartily as unto the Lord; knowing that of the Lord ye shall receive the reward of the inheritance. For ye serve the Lord Christ.* So he quotes the

r *P.* 33.

the place; but leaves out these material words for the finding the sense, [*and not unto men*] and then expounds it thus: That we must have an eye to the glory of God and Christ in what we do, or else we shall not receive the reward, whereas the Apostle doth not oppose *serving the Lord* to *serving themselves*, but to *serving men* (as appears by the words which he laid aside, as lying cross in his way) and would have them please their Masters though Heathens, thinking all the while they were doing a part of Christs work; who would certainly pay them their wages, because they were his Servants. By this you see what men will do to serve their own cause, and how easie a matter it is presently to stuff up a Book and to croud into it a number of good words and yet not write good sense. Rather than fail, there is a way to strain the holy Scriptures, and set them upon the rack, that they may reach their purpose; as he doth those words of the Apostle [*supposing gain is Godliness*] 1 Tim. 6. to reprove those who Act only out of a 5. pag. 36. light of the recompence of reward. As if the Apostle spoke there of *gaining Heaven*, and these were the men from whom we must *withdraw our selves* ——

N. C. No more, good Sir; *these are the perverse disputings*, I doubt, *of men of corrupt minds*, which the Apostle there speaks of.

C. Very near of kin to them. But if I should proceed to show you how he hath perverted the sense of a great number of other Scriptures which he hath meddled withal, that alone would hold us half as long as we have been already. They are not words I cast out at random, but I speak deliberately, and as I think. Nor have I time to reckon up all the rest of the places in my Book, where he hath left out words, or abused the sense: I will name only a few more, when I mention *Prayer*, *communion with God*, *and Meditation*, as instances of such duties as may be performed between God and our selves, and not such as are expressed in life and manners, *p.* 40. He tells you that I take these to be the things which are so airy and refined that no body can feel them, no, not with his most serious thoughts. [t] And because I affirmed that *commonly* well meaning people fancy themselves deserted by God, when they are not (which is sober and good sense, and the sum of what I said) he is in a rage, and fancies the *Devil* to be

[t] *P.* 56. *of his Book.*

be entred into me, nay, no leſs than *ſeven Devils*; and cryes out, the *Lord rebuke you.*" *For was our Saviour*, ſaith he, *a melancholy and fanciful perſon, &c.* what led him to that wild diſcourſe, I know not, unleſs it were his love to contradict, and his great wrath and paſſion againſt me. Which evil Spirits (to ſpeak in his own language) I hope have but a ſhort time, they rage, and tear, and foam, and (as his words are) ſputter ſo much. For he tells you *I carp at God*, and *caſt ſmiles of ſcorn and deriſion upon the words of the Holy Ghoſt*, and intimates I am approaching towards the *Blaſphemy againſt it*; and *had almoſt ſaid* I am in the ſame condition with *Simon Magus.*[x] And what is all this Holy bluſter about? Nothing but this, what I ſpoke of many perſons now, he would have you think was meant of all that ever were, even of our Saviour himſelf: and my expoſing their fond talk of *ſhinings in* and *Sealings* to that ſhame which it deſerves, he makes account is an abuſe of the language of the *Holy Ghoſt*. And yet they themſelves cannot but ſmile at the *Pope* when he pretends to the *Holy Ghoſt*, and at his *Prieſts* who tell us of *Miracles* and *apparitions of Chriſt*; and

u *Ib. p.* 72

x *All this ſtuff you may find. p.* 76, 77.

the *Anabaptists* in the beginning of the Reformation, who talk of *Illuminations*, *and extasies*; and the wild people of the late times, when they brag'd of their *anointings*, and *teachings*, and that they were the *people of the Lord*: All which are Scripture phrases, but by them most ridiculously used and applyed to themselves, as you cannot but acknowledge, what is the matter then, that you are so angry with me for a smile or two? would you only have the Monopoly of these phrases? will you have no body to trade in them (as *W. B.* speaks) but only your selves? And must we think you are full of the Spirit when you are only full of Scripture words, *Shinings* and *Sealings*, and such like? Is it not possible to charge you with folly, but we must be thought to wound the blessed Creator too, and to be *offended at the Holy Ghost*? y Away with these proud conceits. Do not imagine God and your selves to be so united, nor call all your own fancies, by the name of *Divine Mysteries*.

y Pag. 76.

N. C. Take heed how you speak against *Gospel-Mysteries*.

C. They are *your Mysteries*, not the *Gospel's*, which you make such a stir about,

about, and call him profane who hath not the ſame reverence for them, which you have your ſelves. And thus the *Egyptians*, I remember, when they worſhipt *Apes, Storks and Dogs*, ſaid, *theſe are very great Myſteries*; be not too bold in talking againſt them. As if, ſaid *Lucian*, there were any need of a *Myſtery*, or it were ſuch a ſecret piece of wiſdom, by which we know *Gods to be Gods, and Dogs to be Dogs.* [z]

[z] *Dialogue call'd Council of the Gods.*

N. C. I confeſs the *Goſpel-Myſteries* are plain now, being revealed by the *Spirit* in the Apoſtles, as we have already diſcourſed.

C. It is very true. Hold to thoſe and we ſhall have no difference about ſuch matters. But let this man rave as long as he pleaſes, and lift up his Noſe to the Skies, if he can; he ſhall never perſwade me that you are more extraordinarily inlightned; and underſtand more of them than other men; unleſs I hear you talk more wiſely. Nor ſhall I think that I offend when I ſay many of you take their ſudden fancies for *gleames of glory*, and *irradiations of the Holy Ghoſt*. Let him babble alſo till his tongue be weary about *experiences*, I ſhall only believe that he was in love with wrangling and hearing

himself talk perpetually. For I stated that Doctrine plainly enough, but he takes no notice of it: and would have those, who will read his Book and never look into mine, believe upon his word that *I am an Enemy to Christian experience*, [a] and *perswade them to disbelieve it*; [b] and in short, am an *Anti-experimentist*.

a Pag. 158.
b Pag. 160.

N. C. You have made me out of love with hard words.

C. It's his own (*p.* 158.) a compound of *Greek* and *Latin*, and therefore worse than *Heterodoximony*.

N. C. What a word is that?

C. O it makes a dreadful noise, and is very effectual to perswade the People that they hear a Pope not squeak, but roar in our Belly. So he would have you think, that some Preachers make the Pulpits *Ecchо to* Rome *ever and anon*; and by *their Heterodoximony have inflamed the Peoples fears* [c]. But (to let that pass) he might as well have said *I* jeered at keeping the *Lords-day* (commonly called the Sabbath) as at laying up and communicating experiences, for they are both put together in my Book *p.* 167. This, one would think, he was sensible of, for mentioning this passage out of my Book afterward,

c *Rebuilding of* London *encouraged p.* 184.

afterward [d], and speaking of other particulars, he leaves out this; and then basely slanders me for putting *experiences for those that treasure up and communicate them*, among the workers of iniquity. When *I* only said, that the *power of godliness*, did not consist in such things as these. But there is so much folly which he powres out on this subject, that it would make too great a part of a Book to lay them open. Would you think any man should be so senseless, as, when *I* smile at a man that brings his own experience to prove the truth of Christianity, to tell me of the experience the World hath had of the Gospel being propagated far and near? *Is* this (to omit what might be otherwise replyed) any of your particular experiences? Do you feel that the Jews are a miserable People at this day, which is another thing he mentions? If we must write Books at this rate, it will be endless; for a man must be forced to write the same things over and over again to convince such opposers. And therefore fare him well; let him enjoy all his idle conceits about *Holy-days*, and tell us of their unwillingness to keep such days as we do not keep our selves [e]; that this *Saint* is better than that; and say,

[d] p. 162. of his Book.

[e] St. Swethen, St George, &c. p. 151.

as

as he doth profanely, that they *are disposed to keep a Fast rather than a Festival in remembrance of St. Bartholomew* [f]; one of the Holy Apostles, to whom some part of the World was beholden for preaching the Gospel: Let him prefer his *Major Gen.* if he will before him, and make this an Argument against observing our Holy-days, because they are no better observed [g]; *I* resolve not to trouble my self with such matters, nor all the rest of his impertinencies on this subject.

f *They are his own words.* p. 153.

g p. 155.

N. C. I am glad of it with all my heart; *I* hope we are almost at an end.

C. And *I* am as glad that he hath bestowed his six weeks time (almost) in abusing me and perverting the sense of my Book, if it have kept him from worse imployment.

N. C, I know not what you aim at.

C. The same that a Gentleman of a neighbouring Nation did, who was used by another *Phil.* [h] just as I have been by this, and his comfort I take to my self. "This little mischief which is done me, "may be of some use to the Common-"wealth: and while malice amuses it "self about matters of this concern-"ment, it may not find leisure to inter-"meddle in affairs of higher moment.

h Philarchus *who writ against* Balzac.

They

"They that imploy their time in perverting the sense of Books, and falsifying mens Works, are of such a "disposition, that *it is possible* (as this "man speaks) they might have been "busied in forging of Wills, or cliping "of Money. And he that comes only "to desire a Licence or Privileg for a "Book[i], might haue sued for a Pardon "or a Reprieve. It is much better that "injustice should sport it self in the "spoiling of a poor *Dialogue*, than that "it should trouble the publick tranquility; and that it should transpose words "and alter periods, than remove the "bounds of lands, or perplex mens estates. To say the truth, it is the most "innocent imployment that Vice can "have; and I might be thought to have "served my Country, if I had done no "more than find such idle people some "work, who might have proved dangerous Citizens, if they had not chosen to be ridiculous Censurers.

[i] *As he did to Scignior Ld. Chanc. of France in a letter, to whom these passages are.*

N. C. I hope you do not apply all this to him.

C. I must, at least, let him know thus much. That I am perfectly well content if the heat of his brains exhale this way, and his intemperate rage find no other vent.

vent. If he know not what to do with his zeal, let him continue to ſpend it on me, rather than ſuffer it to be more dangerouſly imployed. If this ſcope and liberty which he gives to his folly, will go no further, he may proceed as he hath begun. And let him call in what aſſiſtance he pleaſe to pelt me, and powre whole ſhowers of ſtones upon me, it is like ~~I may be able~~ (as that Gentleman ſaid in his caſe) I may be able to build my ſelf a Monument with thoſe ſtones, which Wrath and Malice hurl at me, without doing me any harm.

N. C. You will have good luck then, for you may expect other kind of ſtones than you think of, if all be true that he ſaith; *Hail-ſtones* or *Thunder-bolts*, for he tells you, he hath but *anticipated others that would have come againſt you in a whirl-wind, and all in Thunder-claps* (whereas he ſpeakes in a *ſtill and gentle voice*) *which might have broken all your bones*[k].

k *Preface* 31.

C. Piſh! They will prove but the noiſe of *Pot-guns*, I warrant you. And I look upon this but as a Vapour, and a piece of that *Vanity*, I told you he is guilty of; which hath contrived I cannot tell how many puniſhments for me. It is but a ſmall matter that in the beginning of his Preface he ſuppoſes *I* deſerve to be

cut

cut off[l]: he can tell you the manner of it. Either by a *Leproſy* like *Gehazis*, or by a worſe means; being in *as much danger as moſt men he knows to dy like* Herod *of the lowſy diſeaſe*[m]. And why ſo, think you?

[l] pag. 32

[m] They are his words. pag. 80.

N. C. Your *pride* and *inſolence* is ſo great as he tells you; as appeares particularly by telling us of *W. B. lowſy ſimilitudes*; which he cannot *divine how it ſhould come into your mind, unleſs your head be* already *full of lice.*

C. Is not his pride and inſolence greater than that he layes to my charge, who preſumes, you ſee, there can be no good Reaſon for a thing, if he do not know it? Let him know now, once for all, that I did not throw any word careleſly into my Paper (as he doth) but wrote deliberately and gave ſuch Epithetes to things as I judged upon conſideration moſt proper: if he like me the worſe for this, I care not; I like my ſelf the better.

N. C. Could you have any reaſon for ſo Vile an Epithete.

C. Suppoſe I had learned it out of your Books and only returned your own words back again to you; where had the fault been? I am ſure I find ſome of

of your Spirit in times past, called the Orders in the *Common-prayer Book*, carnal, beggarly, *lowsy* and Antichristian. [n]

n Dr. Bancroft's Sermon at Pauls Cross. p. 20.

N. C. But you should not have imitated such beggarly language.

C. Nor *W. B.* used such beggarly similitudes. For the true Reason, [o] I assure you, of that Epithete, was this; that he compares an unconverted person to a Beggar, who drops lice as the other doth sins where ever he goes. *You will say* (these are his words [p]) *a Beggar is full of vermine that drops his vermine, wheresoever he goes. So men not converted, they are dropping their vermine where ever they go. If they come in good company, they are dropping their vermine there; if they come in bad, they are dropping their vermine there. Why? because they are full of vermine, full of sin.* What think you? will he be satisfied now?

o I told you I had a good one continuation. p. 116

p Sinfulness of sin &c. p. 27. which hath his name to it. 1667.

N. C. I am even nauseated with the mention of vermine so often.

C. It would do well, now that I have told him how this *Epithete* came into my mind, if he would go to *W. B.* and desire to know how this *similitude* came into his. For this should put his divining faculty,

faculty, I ſhould think, harder to it than the other: ſince he is more kind, no doubt, to him than he was to me, and will not ſuppoſe his head to be full of theſe creepers. How is it poſſible then that they ſhould come into his mind? eſpecially if you conſider, that they are now paſt the *Equinoctial* of their ſuffering; he having *almoſt ſaid, that they are run through all the twelve ſignes of that Zodiack.*

N. C. I did not think you would have mention'd this any more; and now me thinks it comes in by the head and ſhoulders.

C. There is nothing more appoſite, elſe you ſhould have heard of it no more. For according to that famous *Coſmographer* Don Quixote [q] ——— [q] Part. 2. chap. 29.

N. C. That's as bad as *Brachygrapher.*

C. No, its grown a common word and as well known as if you ſay a deſcriber of the world.

N. C. Well; go on.

C. According to him, I ſay, as ſoon as ever any ſhip hath paſſed the *Equinoctial*, immediately all the Lice dye, ſo that there is not one to be found about any man there, if you would give it's weight

weight in gold for it. And therefore he may ſpare that requeſt which Don *Quixot* made to *Sancho* whom he beſeeched to grope a little (when he was in doubt where they were as they ſailed in the enchanted Bark) for if he found never a live thing about him, he might be ſure they had cut the line. There needs no more labour but to ſcratch his head for a Reaſon to ſatisfy this inquiſitive Gentleman, how one ſo cleane, ſo free from all vermine, ſhould have ſuch conceits crawling in his head.

N. C. This jeſting doth not become you.

C. Had I not better laugh, than be angry at his folly? would you have me go about to confute ſeriouſly all that he talks about *lice* and the *lowſy diſeaſe*, and the *black and yellow Jaundice*, [s] with ſuch like *ſcabby* ſtuff? (do not be angry; that is one of the things he there mentions.)

s *pag.* 88.

N. C. No. But you find fault with his *indeavours* to be witty.

C. You have very lucky words, and expreſs my mind very well: Wit is not a thing to be ſtudied or learnt; men loſe it (as is apparent by this man) in ſeeking for it: and while they *labour* to be facetious

facetious they become ridiculous. Is there any thing more monſtrous than a jeſt half Engliſh and half Latine? This is to play the fool in two languages: and to make a mans ſelf a laughing ſtock to the Wiſe; without being admired by the Vulgar.

N. C. I confeſs I underſtand not his Latine.

C. He pleaſes himſelf in ſuch Engliſh jeſts as would never have come into an ingenious mans head; and which a man of ordinary wit would have thrown away, had they offered themſelves.

N. C. You will be thought intollerably proud for this very cenſure.

C. It muſt be by thoſe who think it a mighty matter, to hit now and then upon a pleaſant conceit. And if they ſpeak ſome things with a grateful ſharpneſs, find it an hard matter to be humble.

N. C. I pray Sir, is it not the hardeſt thing in the world?

C. To thoſe who have but a ſuperficial ſenſe of their Creator. But to others who live in a continual remembrance of him, and are deeply ſenſible that they are but what he made them and helpt them to be, it is the moſt

natural and easy thing that belongs to our duty. But what do you tell me of pride when he is guilty of such presumption as I have now named; and before I dye of the lowsy disease, threatens me with *perpetual barrenness* (p. 27) *the blessing of Cham* (p. 29.[s]) *wrath to the uttermost* (p. 54.) and after all this, a portion worse than *Dives* had in the place of Torment p. 80. And with some kind of gust he tells me, *that God will certainly reward me for what I have done, either in this world or in the next.* As if it were some pleasure to think, how I shall be treated there, though they cannot show their kindness to me here. But with such Bugbeares they have been wont to affright others before me upon small occasions. When Mr. *Coleman* I remember did but desire *that as few things might be established jure Divino, as might well be*; presently he was ratled with a *what Sir? Will you not speak for your Masters right?* are you ashamed to plead his cause. Take heed that fearful threatning befal not you 8. *Mark.* 38. *Whosoever shall be ashamed of me and of my words &c. of him shall the Son of man be ashamed &c.*[t] And *Melancthon* hath also observed,[u] that they

[s] *Surely the blessing of Cham will be upon you.*

[t] *Brief view of Mr. Coleman's Model. pag. 5. 1645.*

[u] *Upon 16 Rom. 18.*

they who defend abſurd things when they want arguments, are apt to betake themſelves to thundering of *Anathema's* againſt their Adverſaries, to denouncing curſes, to evil ſpeaking or threatning of them. But no body need be troubled at this, for I am of his mind who ſaid, that all the *preſages or wiſhes of Enemies are of the ſame power with the imprecations of Poets, and the falſe bruits of Fame*, which ſound very dreadfully, but are able to do us no harm.

N. C. Nor would he do you any harm if he could, but rather ſave you from it.

C. But can he paſs his word for others too? *Time was* he ſaith, *when if a man had ſpoken Iriſh half ſo diſtinctly, as I ſpeak Fanatick, he had been ſure enough truſſed up for a ſpye.*[x] Theſe words, me thinks, carry a ſcurvy intimation in them of the danger I ſhould be in if that time return again.

[x] pag. 156. *firſt of them.*

N. C. Do not ſtrain things beyond their meaning.

C. No I will as ſoon ſwing by the head in a ſtring, as deal with him after that manner he hath done with me. I have reported his words juſt as they are,

and what you think of them, I will think too.

N. C. I think they are none of the handſomeſt language, but had no bad intention.

C. Let it be ſo then. I am reſolved not to wrangle about any thing that may have a fair interpretation: though I muſt tell you, he carps and wrangles with me without any cauſe in the world. Of which vice I muſt give you ſome inſtances according to my promiſe in the beginning: and becauſe it is very late, they ſhall be but two, which ly alſo very near together.

Mention being made in the Friendly Debate of *three* ſorts of N. C. the laſt of which (as you may ſee *p.* 206. &c.) are ſaid to be between both, he quarrels becauſe they were not placed in the middle, *being a middle ſort of men between the two Extreams, and by the middle we muſt come at the Extreames*[y]: And yet this is the very man, who in another caſe gives advice quite contrary to this, and reaſons too why the *middle* ſhould come laſt. The Building of the City, I mean, he would have begin at both ends, where it ſtai'd, *for every body knows* (mark his words[z]) *that it is better*

[y] See his Book pag. 218.

[z] *Rebuild: of London Diſcourſe.* 19. *p.* 128.

better to proceed from extreams to the middle, (for virtue is in the middle) to build firſt at both ends or extreams of the City, and ſo to proceed to the middle, from the two poles as it were to the Center.

N. C. I did not think men could croſs themſelves on this faſhion.

C. Nothing more eaſy; when they are reſolved to be croſs to others in every thing.

N. C. It ſeemes there is one rule for building of Cities, and another for building of Books, if you will let me ſo ſpeak.

C. As you pleaſe. But he croſſes this rule he hath made for me, once more in that Book. For when he had told us of two Proverbs, *nothing venture, nothing have*, and *venture all, and loſe all*; both which ſometimes proves true; he then brings us to the *middle way*, which he ſaith, *is beſt*; *neither venture all, nor venture nothing, but venture ſomething though not all.* a Diſcourſe 40. p. 245.

N. C. I begin to feare he hath an itch of finding fault where there is none: for how ſhould a man know what the middle between two extreames is, till he firſt know them?

C. It's well that I can extort that little confession from you. Look a little further, and tell me what you think of that passage *p.* 220. where upon occasion of my desiring those Ministers who are not against the Common-Prayer, that they would instruct the People in the Truth, and bring them to a modest and peaceable temper, in order to a compliance with us, he tells me in a jeering way, *Sir they are your journeymen, and you may command them what you please*, or rather your *poor Apprentices*, *&c.* as if I desired them to do *us* service (which God knows was not in my thoughts) and not to serve the *Truth* and *Peace* of the Church of Christ. This is mere perverseness of spirit; and argues he did not read or write with a good mind, but studies more to keep up a party, than to promote true Christian Religion.

N. C. However he tells you, they can do nothing for the making up the breach. Some have tried to satisfy the People about joyning in a Form of Prayer &c. and it will not do. *p.* 223.

C. He speaks diffidently and saith, *Some it may be* have tried. But let us take it for a certainty, and since you mention

mention it let me ſay a few things briefly to it. *Firſt*, he acknowledges then the groſs ignorance and ſtupidity of your People (which I told you of the laſt time) who will ſooner joyn with *Quakers* as he ſaith more than once [b]; than with us of the *Church of England*. For that is his argument againſt perſwading them to be reconciled to us, that the next news we may hear of them ſhall be, that they have joyned themſelves to the *Anabaptiſts*, or to the *Quakers*, &c. But *Secondly*, it would be duly conſidered and ſadly laid to heart, how they came by theſe prejudices and antipathies againſt ſo ſober a way of worſhipping God as is among us. *Let thoſe miſ-zealous men* ſaith Bp. *Hall* [c], *who have infuſed theſe diſtaſtes into well meaning Soules; See how they will anſwer it at the great day to the Judg of quick and dead. Surely if the caſe were mine, I ſhould fear it would fall heavy upon my Soul. Thirdly*, let them all come back themſelves to our Congregations, though they cannot bring the people with them. They will thereby do what in them lies to take away the ſcandal they have given; and they will alſo leave thoſe people, who when the humour takes them may leave them, and

[b] p. 15. and 227.

[c] Anſwer to the Vindication of Smectym. Paragr. 13

run to the wild sects where still they may enjoy more Liberty. It was a good Memento of Mr. *Greenhams* to *Brown* when he first separated from our Church, that he hoped he might be better informed and return again to us, but he bid him bethink himself what would become of those poor Souls whom he had seduced, and were carried away, who might run further and further from us, but never be reclaimed. His words proved true, for *Brown* returned and died a Member of the Church of *England*, but his Sect remains to the great disturbance of it to this day. It had been well if all your Ministers of this generation had thought of this, and so not begun to lead away so many Souls into a mischievous Schism, who may never be restored: but as it is, if they cannot reduce them, let them come back themselves, and not be worse than the Father of the Separation. And *Fourthly*, I have hope hereby that they may do some good, whatsoever this man saith, upon the better part of your People; if they set themselves to it unanimously and with all their heart. For what cannot be done by one man alone (whose unsuccessful labours he untruly talks of) might be done to great

great purpose if all were of the same pious mind, and joyned in the same good work by Doctrine and Example: declaring that neither they nor their Predecessors ever held there were any such foul corruptions in our Worship or Government as should be a just ground for Separation. And *Lastly*, if there be no hope at all of this; what makes this Gentleman talk of an *Accommodation* and *Union* between *C.* and *N*, *C.* and that a purpose of it seemed to be as it were publishing very lately[d]? Sure he knows not the meaning of those words, or else contradicts himself, which it is as ease for him to do, as it is to write.

[d] *Preface. p. 9.*

N. C. That word *Schism* which you mentioned just now, is harder to understand than *Union*. For he seems to plead the same reason for our Separation from you, which is alledged for your Separation from *Rome*.

C. That's one of his miserable shifts and excuses which he makes for things that are sinful, Is he so little a Divine as to think we separated from the Church of *Rome* because they impose terms of Communion *which are unnecessary* to be imposed.[e]

[e] *p. 134.*

N. C. That might have been left out

I think: for he adds, *and which our Conſcience cannot ſubmit unto.*

C. But is he in good earneſt? May we leave a Church without ſin, whenſoever it impoſes any thing that our Conſciences will not let us ſubmit unto?

N. C. Pray do you determine.

C. You ſhall determine it your ſelves, for we have not time to diſcuſs this matter thoroughly now. Pray tell me upon what account did you accuſe the Independents of Schiſm heretofore? They would not in Conſcience ſubmit to your Government? and yet Mr. *Jenkins* calls it, *The Schiſm of Independency*[f]; and it is the *third* general Reaſon given by the *London* Miniſters in their Letter to the Aſſembly, againſt Tolleration, *That Independency is a Schiſm*; which they prove by ſuch Arguments as I cited in our firſt Debate out of your own Authors (which this man wiſely paſſes over) and among the reſt by this; *they ſeparate from a true Church, and therefore make a Schiſm.* There was one I know who replied upon this, that it is no true Church which uſes *compulſion*; but he was anſwered immediately, then the Churches of *New England* are falſe Churches, for they will ſuffer no Sectaries

[f] *Ind Guide guided. p. 11. and ſo doth Mr. Edwards Antipolog. p. 248.*

ries neither. But we muſt not debate this further unleſs there be another occaſion; and I muſt alſo paſs by ſeveral things I thought to have ſaid about *ſcandal*, becauſe it is not fit to weary you. It ſhall ſuffice to admoniſh you of that good rule of M^r. *Baxter*, *It is a private uncatholique Principle, that a Miniſter ſhould more feare or avoid the offending and hurting of his own particular flock, then the offending and hurting of the Catholique Church, or of many particular Churches, where the intereſt of Christ and the Goſpel is greater &c.*[g] If *Philagathus* had conſidered this, or what I ſaid the laſt time, he would not have made that lame excuſe for your Miniſters which you meet withal, *p.* 130. Which ſhows he had a mind to make a *Book*, rather than an *Anſwer*. Such another is that which he makes for their meeting in time of Divine Service:[h] which he could not but know is a covering a great deale too ſhort for them. Do they therefore meet at that time becauſe the Churches will not hold all our people? open thy mouth man, as at other times, and ſpeake out; Is this the cauſe doſt thou verily think that they hold their Aſſemblies at thoſe hours when

g *True Catholique Church p.* 144.

h *pag.* 15.

when we hold ours? Let him assure himself, this very thing hath laid such as he is very low in the opinion of some who had better thoughts of them before; that they strain themselves on this fashion to alledg those for the reasons of their Brethrens actions, which they know in their consciences are not the reasons. It is a great discredit to themselves, and an affront withal to their Neighbours.

N. C. How so?

C. By imagining them so silly as to be put off with such flams as these. But we may pardon such little things in a man who can presume many things to be true without any reason at all. Nay, he can *presume* (contrary to reason, and the very scope of my discourse as I have shown you) that some things which I had learnt more than ordinary, *contain an enumeration of all the material points our Minister hath preached to us, after, it may be, six years residence with us.*[1] And that I would *turn one of them if need were* (p. 147.) and that *if our Governours should put forth their hands and touch all we have, we would curse them as the Devil* [2] *said* Job *would curse God, though not to their faces, yet behind their backs.* p. 28.

[1] They are his own words. p. 138.

[2] You see whom he imitates in this wicked presumption.

p. 28. and that they themſelves *would not be ſo rigorous as they were, if they had power again*, p. 84.

N. C. Some of them, he ſaith, would not, &c.

C. who are they? *A very worthy man* (as he tells you he is *p.* 111) the Author of *Nehuſhtan* will not have it lawful to tollerate the Common-Prayer. His Auditors you need not queſtion are of that mind, and thought thoſe Sermons would do well to be printed to make more Proſelytes. How many they are we know not, but will not they be earneſt think you, had they power, for the aboliſhing of the Liturgy as a Monument of Idolatry? And when indulgence was conſented unto in ſome caſes, was it not conditioned expreſly, that it ſhould *not extend to tollerate the uſe of the common-prayer in any place whatſoever* [k]? How ſhall we be ſure that ſuch ſtiff men would be more yielding, if they were armed with their former ſtrength? But this man hath ſuch a ſtrong belief (otherwiſe called conceit) that he can preſume any thing; no leſs than this, that he deſerves ſome *Countenance* from our Governours for writing this goodly Book: [l] and from his party, no doubt, for preſuming ſo

[k] *Four Bills and propoſitions, ordered to be printed*, 11 *March*, 1647. *p.* 32.

[l] *Preface*, *p.* 35.

Initily

lustily for them, that there is no such principle as this which the *N. C.* hold, *that things lawful enough in themselves, become unlawful when they are once enjoyned in the worship of God.* [m] When the contrary is so apparent that some say it is *Idolatry* to use such things.

m P. 105.

N. C. You tell me news.

C. It is easier a great deal to write a Book about this bigger than any I have made, than to say all those things which we have now discoursed. Did I not tell you the last time of one who makes the imposing of any Form, model, or method of worship, though made by a Council of Elect Angels, to be an usurpation of Divine Authority, and asserting up of a mans self for God? [n] How come you to be so forgetful?

n *Continuation of the Friendly Debate, p. 386. &c.*

N. C. Now I remember it. more words.

C. Let me tell you, he is not singular in this, but it is a common opinion spread very much among you, that *no man on Earth hath power in matters of Religion* [o]; and therefore any ordinances about such matters are an *Evacuation of Christ's Death*, an *apparent Apostacy* from him, and suite not with *the liberty of the Gospel*, wherewith Christ hath made us free.

o *Christ on his Throne p. 60.*

The

The most moderate of this sort of men, and many that go under the denomination of *Presbyterians*, tells us that it is an invasion of their Christian Liberty, which they ought to maintain: But the more zealous say it is an invasion of Christs own *royal Prerogative*, which is incommunicable to any, to all the powers on Earth, and which they ought not to betray, to prescribe rules to men which he hath not enjoyned. [p] You may as well bring a clean thing out of an unclean, as make a Spiritual Extraction out of a secular root, saith one, [q] Christ hath committed the power of the Keyes to every particular member of the Church and will of every one demand an account, saith another. [r] The power of the *Representatives* shall not extend to things Spiritual or Evangelical, said the *Agreement of the people*. [s] All which was so well known not long ago, that one told them in plain terms, they made the civil Magistrate *a Kind of Bat* i. e. confined him to the twilight of Nature: *And that the Child may not adventure to take his lesson out of any Book, but Natures Primmer.* [t] In short, this is an opinion as old as the *Second Admonition* in Qu. *Elizabeth's* time, where you find these words, *though there*

[p] *Vindic. of Indep. Churches.*

[q] *Reply of two of the Brethren to A. S.*

[r] *Mr. Eatons Sermon at Knuttesford.*

[s] *Pag.* 24. 20. *Jan.* 1649.

[t] *Apology for Mr. J. Goodwin,* 1653. p. 5.

there were never an ill word or ſentence in all the Forms of our Prayers, yet to appoint that Form to be uſed, though the words be good, the uſe is naught. What doth *Phil.* think now of his preſumptuous undertaking in the behalf of the *N. C.*? And what will he do for all thoſe who are of this opinion, whom he hath with full mouth proclaimed *Rebels*[u]?

[u] *A rebellious Principle, it is, &c. your mouth waters to be calling* N. C. *Rebels, Ib.*

N. C. Let them agree it among themſelves, for I am none of them; and if you will, let them take the reſt which concerns that matter among them, and do what they will with it.

C. I could make fine ſport, if I ſhould enter further into that wild diſcourſe. For like a diſtracted man he runs from the point in hand, and cryes out, *God forbid that any of them ſhould ſay, that things commanded by God ought not to be done, if ſeconded by the command of the Magiſtrate* ———

N. C. If you love me do not follow that wild gooſe chaſe, as we call it. I know very well we were ſpeaking of indifferent things, and ſo *lawful* in themſelves; not of things neceſſary.

C. I have done, and ſhall only note two or three more of his preſumptions. *To lye a ſoak* in the blood of Chriſt, he preſumes,

preſumes, is an alluſion to what is ſaid, *of the Adamant Stone ſteeping in the blood of a Goat*, p. 46. which conceit, as ill luck would have it, is quite contrary to another preſumption which he relyes much upon, that theſe men ſpeak to *Trades-men, to Farmers* or *Plough-men* (and therefore may be allowed rude expreſſions) who know as much what belongs to *Adamants*, as you know what belongs to *Algebra*. [x] [x] See page 36. and p. 264.

N. C. Divines do ordinarily make uſe of this, as he tells you.

C. Do they ſo? Among *the country hearers too*, the *honeſt Farmers*, and *Plough-men* [y]? who are better pleaſed to hear of a *meſs or Bowl of Pottage*, *than with a reſemblance from the Sun, Moon and Stars?* And yet they have ſeen them oftner a great deal than the Adamant ſtone. Surely they will not thus forſake their plain preaching; and, notwithſtanding this mans preſumption, I do not believe that one Reader of a thouſand, thought of this Adamant. Let's ſee therefore if he can do any better in other things: He makes bold to preſume that becauſe the Spirit ſuggeſted words to the *Apoſtles*, therefore it doth ſo to *us*; and becauſe to them in *preach-* [y] They are his expreſſions, p. 264.

ing therefore to us in *Prayer.* That is the force of his reasoning, *p.* 96. The Apostle, saith he, acknowledges himself beholding to the Holy Ghost (1 *Cor.* 2. 13.) for *words* as well as *affections*, and that in his *ordinary preaching. Now if the Spirit do suggest words in preaching, why not in Prayer?*

N. C. Now that you speak of Prayer, it will keep you here a little longer. Pray tell me, why did you forget to mention that all this while? Have you no care of your credit and reputation which is lost by what you have said of it, unless you can redeem it? Nay, you have made *your name to stink*, as he tells you, *in the Nostrils of many who before had better thoughts of you.*[z]

z Pag. 95.

C. That's the smallest matter of a thousand, nor is it any prejudice to me, *if they hardly expect*, as it there follows, *to meet me in Heaven.* It is certain they shall not, unless they get thither themselves: and how to secure that, is a thing should more imploy their thoughts, than to be dreaming what will become of other men. But as to the business you speak of, I did not forget it: but fully intended to have shown all the folly of his discourse about it, as I have done in the

the reſt. Particularly in denying that to be a Rule to us which is infallibly dictated by the Holy Ghoſt.[a] And in making publique Prayer (which was the thing we debated about) to be for private uſe. But now I am ſenſible it is too late: and we ſhall part better friends if I let it alone; for your prejudices I doubt are ſo great, that they will either make you angry at my plainneſs, or miſ-underſtand that which you are not uſed to think of.

[a] Pag. 92.

N. C. I hope otherwayes: and would gladly ſtay ſo long, if you can tell me your mind in ſhort.

C. Part of it I can. *Praying by the Spirit*, ſignifies in the holy language, as I take it, the uttering ſuch petitions as were immediately ſuggeſted, both matter and words, by the Holy Ghoſt, according as the neceſſities of the Church required. Such a gift I acknowledged there was in the Apoſtles dayes, but finding no promiſe that it ſhould continue to ours, nor any ſuch qualification required by St. *Paul* in a Chriſtian Biſhop, I made bold to ſay that no man now can *pray by the Spirit*; meaning as the Apoſtles did. Nor dare this man ſay the contrary; but pours out a great many words (as they are

wont to do, when fewer would better become them) concerning the Spirits bringing some things to our minds; *he cannot tell how much, nor how little*; [b] but for any thing he knows, it may be nothing at all. But if it do, it makes nothing against me, who told you in plain words, if he could have raed, or would not have cavilled, that I spoke of a *Prayer immediately dictated by the Holy-Ghost, as some were in the Apostles dayes.* [c] This he should have opposed, and shown us that there is such a Divine gift, which I deny. And affirm that the gift of Prayer which is now so much talkt of, is partly *Natural*, and partly *acquired*, by study, observation, and orderly digesting of things in our minds. So that to the performance of what belongs to it in a compleat manner, there is required, a *competent knowledge* of the Will of God revealed in the Holy Scriptures, where the matter of our Prayers is already declared to us by Gods Spirit. Next of all, an *orderly and distinct apprehension* of those things which we know: then a *firm memory* to keep them in mind and in that order: *A ready invention* also that we may find out what is most proper on all occasions: together with an *easie utterance*

b Pag. 93.

c See more in the Friendly Debate, p. 88.

utterance and *fluent expreſſion*. All theſe are to be improved by *uſe* and *exerciſe*; and when this gift is to be exerciſed in the preſence of others, ſome degree of *confidence* and *boldneſs* is neceſſary, either from Nature, or acquired by frequent practice. And the greater the company is, and the more unacquainted we are with them, that we pray withal; the more of that quality laſt named is neceſſary for him that makes the Prayer. If any of theſe be wanting, either there is no ſuch Gift, or it is very lame and defective, as Mr. *Egerton* obſerved it was not only in many of the common people (who thought they had it, when they had it not) but in ſome Reverend and worthy Miniſters too, who knowing they had it not, alwayes uſed a ſet Form of words both in the Church and in their private Families; And were men furniſhed with ſo much piety and learning that he could hardly prefer any other men before them. [d] They that have a ſolid and clear underſtanding, but no more, have no ſuch gift as this. If there be ſuperadded a good Memory, but no quick Invention and Words ready to follow it, they will find themſelves at a loſs or confuſed ſometimes, even when no body hears them. And ſo may

d *Pract. of Chriſtianity. p.* 690.

thoſe who have all theſe, if they have not withal got a habit of ſpeaking fitly by frequent exerciſe. Nay, they that have this habit, if they be too baſhful may find their gift fail them before a great Congregation. On the other ſide, we find that they who have little underſtanding and are indued only with a Memory, are wont to pray over the ſame phraſes, and put together the ſeveral heads of a Sermon, ſometime in one order, ſometime in another, and that is all. As for the men of briſker Imagination, better Memories and whoſe tongues are well hung, though of a ſhallow Judgment; they will make a fairer ſhew and pleaſe themſelves and others with variety of expreſſions and conceits, when the matter is very mean, and many times but their private opinions turn'd into Petitions. But as for them who beſide their weak Memories and want of underſtanding, are of a ſlow invention or expreſſion, and have only boldneſs and confidence equal to other mens knowledg and judgment, they will either hum and haw, or uſe endleſs tautologies, or ſpeak non-ſenſe, or piece it out with certain words which ſhall make a part in the beginning, end and middle of every Sentence. Where-

by

by it is apparent that very excellent men may wholy want this Gift, and others of little worth may have much of it, ſuch as itis. Nay, that men of great holineſs may be without it and bad men have it to admiration. For if they have furniſhed themſelves with notions, and laid them togetherin a method, and can hold them faſt ſo as they are diſpoſed in their Memories, and readily run to them, ſuddenly produce them, fit expreſſions to them, and be daunted with nothing; they may raviſh the people and themſelves too, though they have little or no ſenſe of God and goodneſs. He alſo that is but dull and ſlow, may be more ready and brisk when his fancy is heated, and find things coming faſter before him and preſenting themſelves in that order wherein they lay in his mind; ſo that one part of his Prayer ſhall be more taking than the other. But all this is nothing *of the Spirit of Prayer*, which conſiſts in ſuch things as I told you at the firſt, and muſt not now repeat, nor is it *praying by the Spirit* neither as any man may ſee that hath not a mind to deceive himſelf or others. It is not denyed but that when a good man ſeriouſly ſets himſelf to meditate, the Holy Spirit of God may, and I believe

doth oftentimes, ſet things in better order before his mind, than he could call them into himſelf, and brings withal ſome things to his mind which he had forgot, and not only excites thoſe paſſions and affections in him which are ſutable to what he intends to ask of God or thank him for, but raiſes him extraordinarily above himſelf; and yet all this will not amount to a *praying by the Spirit*, but only by it's aſſiſtance. Whereby a man who hath a gift of extemporate ſpeech, ſometimes excels all that ever he delivered before, and yet no man will ſay he *ſpoke by the Spirit*. I muſt add alſo that notwithſtanding this aſſiſtance of the Divine Spirit, it is moſt certainly true that many have ſpoken to the aſtoniſhment of their hearers (as I can prove from certain ſtories which you perhaps are not acquainted with) who were not moved by the Holy Ghoſt at all; and other Devout men who have the Spirit of God as much as any, after all their premeditation, and digeſting things in their mind, have not been able to make ſuch prayers, nor found any ſuch aſſiſtance (as this man would have us depend upon) to bring that matter on a ſudden to their mind which they had forgot or not thought upon. I have endeavoured

to explain my mind as briefly and perſpicuouſly as I could about this buſineſs: in which notwithſtanding, I know, a man of ill will may find ſome word or other to ſnarl and cavil at. But if this man think good to continue ſtill in that humour, I ſhall throw one bone in his way for him to gnaw a little upon, which may perhaps ſomething abate the edge of his fury. It is the words of a great man diſſatisfied with many things in our Church, who writing upon occaſion concerning this matter, confeſſes a great part of the moſt diſtaſtful things that I have ſaid, and upon his own experience. *Now what Worſhip*, ſaith he, *or prayers do you uſe? I am aſhamed to name the boldneſs and folly of ſome who ſcarce able to utter three words orderly, will yet take upon them to babble out a tedious and ſtuttering prayer, where in every tenth word ſhall be the repeating of O heavenly Father, O merciful Father, O deare Father, O good God, O merciful God, &c. and alſo ſo fooliſhly packed together that their praying ſeems rather to be the prating of an infant, that would tell ſome great tale but cannot hit it.* Thus far the Reformer, and yet he ſaith not all as my Author[c] addes, for ſome-

[c] Dr. Bancrofts *Sermon at the Croſs.* 1588. *p.* 23

"times

"times they will ſo wander either by "error or malice in framing their pray- "ers anſwerable to their affections "(which are oftimes malitiouſly bent "againſt any thing or matter where with "they are diſpleaſed) that no true Chri- "ſtian if he had time to conſider of their "meaning ought in charity, when "they had done, to ſay, *Amen.* All this I will undertake to make good when it ſhall be required by ſuch inſtances as are undeniable.

N. C. I have enough: But I wiſh *you be not like the Fox, that perſwaded others to cut off their tail, becauſe he had none of his own.*

C. I remember his words very well. *p.* 99. But he had better have been more modeſt; and not meddled with that ſtory; becauſe there is another hard by it in the ſame Author which will give him a flap in the mouth, worſe than one with a Fox tail. It is this.

N. C. I thought we had been in more haſt to be gone, than to ſtay to hear tales.

C. It is but a ſhort one; and I will leave you to make the Moral. A Fox went to a players houſe and turning over all his implements, when at the laſt he

he found a Vizor, which made a very fair and goodly appearance without but was hollow within, he cryed out. *What an Head is here! the miſchief is it hath no Brains.*[f] But to be ſerious. Muſt all be ſuppoſed to want this gift, who tell you it is not ſo Divine as he imagines? For my part, I pretend to no thing more than what I have told you, but only this; that I think it is an Art that may be very eaſily taught thoſe who are of an ordinary capacity, and which many people learn by imitation. It is plain the Boy was taught (after a faſhion) in a ſmall time, who was lately hanged for Murder; and it was no ſuch wonder when we conſider, that there is a certain forme and rode both of matter and words where many men are wont to run; only they chang their place, and put them in other rank and order. And as this is very eaſy for ſome men to attain, ſo it is very delightfull when they have it, which makes them ſo fond of it and ſo much to admire it. For their Spirits being heated and their fancy warmed, many things ſtart up on a ſudden which they thought not of before, and theſe ſurpriſe them with their Novelty, and withal are apt to perſwade

[f] οἱ μὲν κεφαλὴν, καὶ ἐγκέφαλον οὐκ ἔχειν

leſs

leſs cautious ſoules that now they are full of the Spirit of God.

N. C. I wonder to heare you talk of eaſineſs. You mean ſure of praying by a Book.

C. No indeed, I think it far more difficult to pray by a Book than otherwayes, if a man be able to do both. For beſide the delight which it gives the natural man to have new conceits ſpringing up continually in his mind, and the joy he is apt to conceive from an opinion that then he is extraordinarily inſpired from above; it is no ſmall matter in his eſteem to have the whole publike Service of God rely upon his invention, and hang upon his lips. This makes him to be a *little Pope*, of another kind: upon whole mouth alone the Divine worſhip in the Church as much depends among you, as the Divine faith doth on the Pope's mouth among the Papiſt. There is this difference only (beſides the number which depend on each) that he takes a long time and much advice about his reſolutions of faith, and your worſhip oftentimes is but a ſudden effuſion.

N. C. I think I had beſt arreſt you here, for I doubt you begin to take a delight

delight too in hearing your ſelf talk——

C. Doubt and hope and fear, all as you pleaſe your ſelf; it ſhall pleaſe me well enough. Who am reſolved to be unconcerned, by the help of God, in what you ſay, unleſs you talk more ſoberly than this man hath done, and appeare to be more in love with truth than any worldly intereſt. Which that we may all be let us both pray *to that eternal ſpirit* (as I find one in the late times concludes his Book. [g]) *Who firſt moved upon the face of the waters and out of a Chaos of confuſion brought forth this beautiful frame of things, and in the ſhape of a meek and peaceable dove deſcended and ſat upon our Saviour the head of the ſecond creation, and who is not the Author of confuſion, but of Order; that he would caſt out of this Nation every evil ſpirit, the ſpirit of blindneſs, giddineſs and deluſion, of pride and preſumption, of contradiction and perverſe diſputing; and endue us with the ſpirit of judgment, ſobriety and a ſound mind, of humility, peace and meekneſs; that we may not inſtead of diſcovering a greater light of truth return into former darkneſs of error, nor be ſpiritual Athenians and Noveliſts in Religion, nor deſerve the cenſure*

[g] *Mr. J. Goodwin's Queries queſtioned by one quarry, &c.*

cenſure which the Apoſtle paſſed on the Jews, that we are contrary to all men. And God, I hope, who is the Author of all good thoughts and deſigns will open ſome mens eyes or other, even by this that hath been ſaid: Be it but of one or two, I ſhall not think my labour ill beſtowed. They will ſee I hope in what danger they are of being miſled, when one of their guides, and of no ſmall account in his own opinion if not others, is ſo ignorant, quarrelſome and contentious. They will at leaſt learn to be more wary whom they truſt, and to read both ſides before they judg; and not be moved by the bold declamations of men without reaſon: when they clearly ſee the example of a Miniſter before them, who ſpeaks with the greateſt confidence of things whereof he hath no knowledg.

N.C. Take heed you hope not too much, and fall not into preſumptions as well as he.

C. No, I have been caution'd againſt that long ago. I know as *Mercury* ſayes in *Lucian* * that the multitude are bewitcht with Ignorance and error, and their eares ſo ſtopt, that they can hardly be boared thorough with an auger

* *In his* Charon.

augre. *Ulisſes* could not make his followers eares more faſt with wax from hearing the *Syrens*. You may break your heart with calling before they will hearken to you: for look what virtue the water of *Lethe* is ſaid to have in the other world, the ſame operation hath *Ignorance* with them here. Yet there are ſome among them who will ſuffer no wax to be crammed into their eares; that are more attentive to truth, and will ſee plainly how the world goes; and judg accordingly. To them I appeale, hoping they will be convinced that I have ſpoken nothing but the truth; and that others alſo will be admoniſhed by theſe things to abide in the truth and make much of it, and defend it, as becomes honeſt men: though they draw thereby upon themſelves the hatred of others, whoſe Ignorance they reprove.

As for that Gentleman whom I have dealt withal thus long, I leave the ſame Advice with him which Biſhop *White* [h] gave another perſon. *That he would not be too well conceited of himſelf, nor affect popular applauſe, and ſo refer the handling of ſuch matters as theſe, to men of better judgment, learning and modeſty:*

h *Concluſion of his Anſw. to the Dialogue between two Divines,* A. B. 1637.

modesty: and not give just occasion to have Solomons Sentence applied to him, though thou shouldest bray a Fool in a Mortar among wheat with a Pestil, yet will not his foolishness depart from him. Pro. 27.22.

And since he hath some experience of his own forward humour, and sees that he is apt to be *imprudent and desperate* (as he hath confessed *p.* 2) I would further advise him, that when he suspects a furious fit of scribling to be coming again upon him, he would desire his Wife or Servants to lay, pen, ink and paper out of his way; lest he shame himself yet more in the face of the World.

The END.

Job 6.24,25.

Teach me and I will hold my tongue: and cause me to understand wherein I have erred.

How forcible are right words! But what doth your arguing reprove?

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